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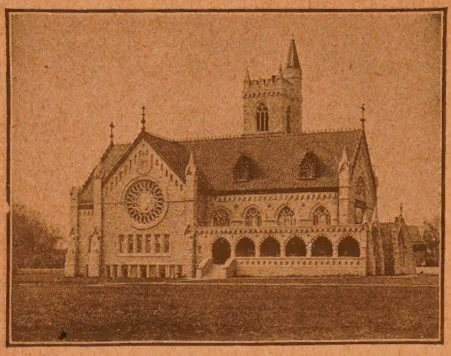
Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

The Good Shepherd. (Dobson.)



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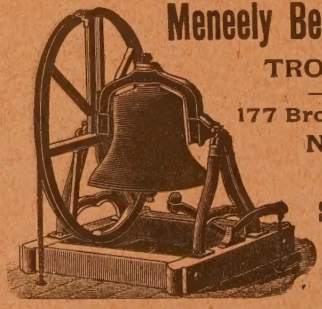

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Of the Church—By the Church—For the Church

Luther League Review

The New Deaconess Motherhouse

of the General Synod at Baltimore, Md.

By Rev. F. P. Manhart, D.D.

JUDGED by epoch-making services, Theodore Fliedner must be regarded as one of the great men of Christian history. It was his great mission to be the restorer to the Church in modern times of an Apostolic office which had been crowded out by the corrupt ideas that produced the nun in the place of the deaconess.

Kaiserswerth, founded by Fliedner in 1836, with Gertrude Riechardt as the first deaconess, on Whitsunday, 1902, numbered 1,122. Of these 422 worked in 55 hospitals, 195 in 104 congregations, 47 in 40 schools for little children, 64 in 16 orphans' homes, etc. Kaiserswerth has been the model of all other motherhouses. It is a noble beacon light in Christendom. The Baltimore Motherhouse opened in October, 1895, with six deaconesses. These had been for varying periods in the Philadelphia Motherhouse. Four of them had also been in the Kaiserswerth House. Since then the work has gone steadily forward. This Motherhouse is peculiar in that it is under the direct control of a general church body. This position is recognized by all motherhouses as the correct one, though circum-

stances keep them from maintaining it. In Europe a large proportion of the deaconesses are nurses. Even those who work in parishes do considerable nursing. Everywhere, however, it is the aim of the motherhouses to have enough sisters to meet all the calls for their services as parish nursing and teaching sisters. Many more deaconesses are needed by all the houses in Europe and America. All agree that in parish work the deaconess is most like her sisters in the Apostolic Church, and that in it she attains the summit of her calling. The Baltimore house has a larger proportion of her sisters in parishes than any other Lutheran house in America. It has no hospital as yet, for which it must furnish a large number of sisters.

The General Synod appoints a deaconess board to manage its deaconess work as it does its other general boards. Rev. Dr. Dunbar is president, Rev. L. M. Zimmerman, D.D., is vice-president, Rev. F. P. Manhart is secretary and Mr. F. P. Stieff is treasurer of this board. Rev. Frank P. Manhart, D.D., is pastor of the Motherhouse, and Deaconess Sophia Jepson is the Head Sister.

The Motherhouse occupies a beautiful site fronting 500 feet on Mt. North avenue. This site of 8½ acres affords ample room for the erection of a fine group of buildings.

The course of training is quite complete. It ought to attract women of fine natural ability and of good education.

Many more candidates are desired because the Church needs and calls for the services of many more deaconesses. Women who do not wish to be regularly connected with the Motherhouse are also received for training. Such ones must be recommended by congregations or a Board of Foreign Missions. The Baltimore Motherhouse will begin to build as soon as financial conditions will warrant it. A fund of $50,000 is being raised to complete the payment of the property and to provide for the first of the needed buildings. When the property is fully developed it will contain buildings for sisters, for hospital, chapel, school, pastor's home, heating plant, etc. Many liberal gifts have been made to this institution, and many others could be wisely made. For Handbook giving detailed information apply to the pastor.

"The Revival at Emmanuel's"

By Emma Gerberding Lippard

IT was missionary night at Emmanuel's Church, and the service was in charge of the Young People's Society. There was a full house, for Emmanuel's prided itself on its active interest in missions, and the Church papers often used Emmanuel's League as an example of generosity to its more parsimonious sister leagues of the synod.

The president was holding a whispered conversation with the benign old pastor just before the solemn hush was broken by the opening peal of the organ.

"It is rather informal, I know, and our high Church brethren might object to its being read during a regular service; but it's very encouraging indeed, Frank, and I think the Church ought to have the benefit of it. Yes, read it, my boy, read it," he said, nodding his white head gravely. "It is, indeed, very encouraging." Just then the service began.

After the usual number of hymns and stirring missionary addresses, Frank Mercer arose, and in his young, earnest voice drew the attentive ear of every one in the congregation.

"We have in store this evening an unusual treat, which I now have the pleasure of presenting to you. You all know that our secretary, Miss Julia Gates, left B—— just two months ago for a tour in the Orient."

Yes, they all remembered, and every one listened closely to hear news of the popular Miss Gates.

"In passing through the land she hoped to spend a few weeks with her friend, Mrs. Franklin, whom some of you will remember. She is a daughter of Squire Steale on Market street, and she left B—— just five years ago for the foreign mission field."

Those who did not remember the lady in question, at least knew well the elegant home of the squire and the three beautiful daughters who were still residents of B——.

"It is from the Japanese house of Mrs. Franklin that Miss Gates has written, and, although it is not at all formal, nor written for public reading, I wish you to hear it now, as it gives a most pleasant glimpse into a missionary's life in the most advanced and civilized of our mission fields, Japan."

The first half of the letter was devoted to rapturous description of the scenery of the country and of the luxuries of life in the ports, "where the hotels are palatial and the society charming," read the letter. Then a sketch of the trip down the coast "in a beautiful boat, as modern as any at home." "Of course," wrote Miss Gates, "the people don't

wear much clothing, and are continually smoking and drinking; the railway coaches are bad, and the Japanese language which we hear on every hand is barbarous; but the picturesque novelty of it all more than compensates." . . . Then: "Oh, you should see Lulu's home! It is just like a large toy garden house, all sod and paper and mud; so odd and pretty and romantic. To be sure, the furniture is cheap, old and hideous. I wonder at Lulu's taste. I saw beautiful things in the ports, and don't see why she doesn't get some. It is the same with the food. There is an excellent market only 90 miles away in the port, and yet she serves only native vegetables and uneatable meat and fish. Mr. Franklin says he can't raise anything, for the insects eat all he plants, and he can't work a garden in this hot sunshine. Lulu says they only get to the port once a year. How silly, with railway fare so cheap! I wouldn't stay in this little interior place all the time. It is a pretty place, and we have been on charming little picnics every day, out in the glorious mountains. The people are so polite, and life on the whole so entrancing! It is just like fairyland.

"The missionaries all look well, and are perfectly happy. Lulu has gotten stout, and is as old-fashioned and dowdy as can be. I tell her I wouldn't get so behind the times, but she laughs and says she has no time to think of dress, and it doesn't matter here. She has several servants and doesn't seem to work hard, but she says this is vacation and she must begin in earnest next week. They speak kindly of you all, and thoroughly appreciate the work of the League in their behalf."

Every one was more than pleased with the letter, and the meeting dispersed, sending to their homes a crowd of happy, complacent people, all of them glad that their work for missions was appreciated.

"Missionaries don't have a hard time at all," they concluded. "And we do more than our share for their support and comfort."

The next week the president of the society spoke to the young people just before they adjourned. "We have at our disposal another letter from Miss Gates," he said, "though it is of a different character from the first one, I expected to read it to you to-night, but our pastor says that since the whole congregation heard the last letter it is but right that this one also should be read at the regular service. So I beg you all to stay for the service to-night and hear the letter." There was a larger attendance than usual, and not a sound was heard as Frank Mercer began to read:

"Here I am at a hotel in the port," wrote Miss Gates, "I told Lulu that I had errands down here, and I have. The truth is the 'picturesque novelty' has worn off, and I could not stand it in the interior a day longer. The thermometer was not up very high, but it was too hot to breathe. It is no wonder missionaries go away for the summer, if it is this hot in October! The victuals also became unbearable. There was not a green thing to be had, the coffee and butter indescribable, and the water, though boiled, unmentionable! They say they get used to it, but I thought I'd rather not. Then I couldn't sleep. Despite the heat we had to lie under heavy mosquito curtains, and even they did not keep out the fleas. I wish you could see my face, it is such a mass of bites. Besides, the charms of solitude began to pall upon me. I saw only Mr. and Mrs. Franklin, their children and those grinning heathen (whose politeness is only on the outside) until I just could not bear it. I don't blame them for spending some money to go a distance in summer to see some Americans.

"I don't think Lulu will miss me much, for she is so busy, I never saw her from morning till night. She has her own children to teach and train and sew for. She has her language teacher three hours at a time in her stuffy little room. When I asked her why she didn't go out into the cool yard, she said she would be overrun with callers if she could be seen from the street. They often come and stay for hours, when a dozen things are waiting to be done. Then, both she and her husband teach any number of classes and hold all sorts of meetings, and visit in all sorts of dirty places. Their converts are half of them deceivers, and always begging for money.

"Oh, I can't tell you half that I saw in one week in the Franklins' home. You know what a musician Mr. Franklin is, but he has nothing to play on but a poor, cheap, unmusical organ. I'm going to get them a piano and something good to eat before I go back."

Some way, Emmanuel's did not like this letter, and several people discovered that it was "real sacrilege" to read such informal, personal letters at the evening service. But the pastor said since it was begun they should hear them all, and so a few weeks later the congregation listened to one more:

"Expect me home next month. Have decided not to go on to China and India. If this is our most advanced mission field where the missionaries have 'all the advantages of civilization about them,' I don't care to see the rest. I'll tell you all about it when I get home.

"Lulu cried for joy over the stores I brought them, and she fainted dead away when she saw the piano. In spite of being fat; her nerves are in a dreadful state, and

Mr. Franklin can't bear any physical strain at all. I feel like a rag after being here six weeks, and if I worked as they do, alone as they are, and ate the food they have, I should die in a year. Lulu says I must give you all their love, and tell you they are well and happy and comfortable, and love their work."

"P. S.—Last night it rained, and the house leaked in 20 places. The rats have eaten all my gloves. Cholera is in town. I will come on the next boat."

"Miss Gates was always so fastidious," said the young people.

"Home missionaries have their trials, too," said the deacons.

But some way, the "pleasant little glimpse into a missionary's life" which they had had made an impression. The next mission meeting was largely attended. "I move we double our mission appropriation," said an old deacon, gravely. It was carried.

"I move," said Frank Mercer, "that we endeavor to send more men to the front that the missionaries need not be so isolated."

"Good!" shouted the old pastor, informally. "And I wish to add something even more important. As to money, they can get along. They get used to it, and love their work. What they need is fellowship, love, appreciation, sympathy! I move that the members of this society take turns at writing letters to every foreign missionary of our Church in every land. Kind, sympathetic, encouraging letters to let them know we are thinking of them."

"Amen," cried the people with one voice. But that was only the beginning of the revival at Emmanuel's.

Our Lutheran Calendar for June

By the Literature Secretary

JUNE 5, 755.—See the REVIEW for last month, page 13, second column. Whilst St. Boniface, "the Apostle of Germany," undoubtedly deserves all that we there said about him, as a most earnest and successful missionary, yet on the other hand we dare not lose sight of the fact that it was he who brought the German Christians into subjection to Rome. There had been Iro-British missionaries in Germany before him who did good work, though they cared little for the Romish See. Boniface removed them all, and everywhere established that Romish rule, whose fetters were to be subsequently broken by the hammer of Luther.

JUNE 5, 1860.—This is not the date when the Swedes first made their influence felt in this country. More than two centuries previous (1638) the Colony of New Sweden had been founded on the banks of the Delaware. The present site of Philadelphia was once owned by these Swedish immigrants entirely. As late as 1823 the Swedish language was used in the Gloria Dei Church in Philadelphia. Many of the best families in the East, such as the Bayards, the Childs, the Petersons, are their descendants. These Swedes proved to be even better colonists than the Dutch. They brought with them their cattle from their own country, and probably most of the common cattle in Eastern Pennsylvania come from this original stock. The form of government in New Sweden was the simplest imaginable, and they lived a contented, peaceful and prosperous life. Wherever they founded a settlement they invariably built a church, and so substantial that unless the building was taken down it lasted a long time. Old Swedes Church in Philadelphia, built in 1675, is still standing, and is one of the familiar antiquities of the city. The story of the achievements of Swedish Lutherans in the West will be narrated in the July number of the REVIEW.

JUNE 7, 1736.—Hans Egede, the "Apostle of Greenland," was born in Norway, 1686, and died in Denmark, 1758. When pastor at Vagen on the Lofoden Islands he read of the Norse settlements in Greenland in the Middle Ages. He resolved to bring the Gospel to their "descendants who had become heathen." Egede and his heroic wife prevailed upon King Frederick IV of Denmark to permit and promote the sailing of the "Hope" from Bergen to Greenland in May, 1721. Egede arrived on the West Coast July 3, but found only Innuit ("men"—*i. e.*, Eskimos). His trials and hardships were so extremely severe that we can form no conception of them. He preached his first sermon in the native tongue January 10, 1725. His best helpers were his wife and his sons, Paul and Nils. Moravians followed (1733), but rather opposed him, though he always treated them kindly. The ravages of smallpox nearly wiped out the native population altogether. Egede returned to Denmark 1736, having preached his farewell sermon on June 7, and his son Paul succeeded him in the work. Being noted for his linguistic attainments, Hans Egede was made principal of the Greenland Seminary at Copenhagen, from which he retired in 1747. The fruit of his pioneer work is seen in the Lutheran Church of Greenland, to which the inhabitants, numbering about 12,000 souls, all belong. See January 31, 1686, with comment.

JUNE 8, 1727.—August Hermann Francke was born at Luebeck on the Baltic March 22, 1663, and died at Halle, Prussian Saxony, June 8, 1727. He was endowed with extraordinary mental gifts, was a great theologian, a noted linguist, an eloquent preacher, a successful organizer and administrator. His great life work began at Halle, which he entered as a professor of Hebrew and N. T. Greek in the university there. As pastor of a weak little mission in the suburbs, he interested himself in the children of the poor, especially the orphans. He founded a humble home for them, which soon became a large concern, and finally evolved into the world famous Halle Institutions, which to this day are the pride of our Church in Germany. From 1698 to 1898, over 100,000 pupils had been educated there. In 1705 Ziegenbalg and Pluetschau were sent from Halle to India, in 1728 the first Halle missionaries to the Jews were sent forth, in 1742 H. M. Muhlenberg went to Pennsylvania, &c. "What is most re-

markable in connection with his numerous enterprises is the fact that Francke never asked any one for money, but implicitly trusted in God for the supply of the means necessary to carry on the work." See item of March 12, also REVIEW for last February, page 16.

JUNE 11, 1879.—Misses Kugler and Baer will hardly recognize their names in this method of printing them, but the noble work of all these good women is so clear and plain that he who runs may read. What would it mean to our Church in this land if every one of its 62 Synods had its own Woman's Missionary Society, as well organized for efficient service as is this model Society of the General Synod! Not only on account of the special work which women are peculiarly fitted to prosecute in their own way, but still more because of the increased zeal which the reflex influence of such society would impart to all the missionary work of the congregations.

JUNE 12, 1902.—The labor accomplished by Dr. Barnitz almost staggers belief. In addition to his varied tasks of visiting Synods and Churches, looking up new points for missions, preaching, lecturing and attending to a correspondence in itself sufficient to tax the energies of an ordinary man, he traveled in his later years an average of 20,000 miles annually in the interest of the General Synod's Home Mission work in the West. The extent of his travels and the celerity with which he moved from place to place won for him the designation "ubiquitous." Wherever he went his presence carried cheer and sunshine to pastors and churches. The home missionaries had no warmer or more sympathetic friend. He was their pastor in a pre-eminent sense—a veritable bishop, in fact if not in name. His great heart was the receptacle for their tales of struggle and distress. He was keenly alive to the difficulties of their work and ever ready with his wise and helpful counsel. When sorrow shrouded the missionary's home in gloom the earliest mail would unfailingly bring a letter in that familiar handwriting, full of sweet comfort. He was a man of marked personality, gifted with a rare talent of natural eloquence. Especially when his subject was his favorite topic, Home Missions, the evangelization of America, his form would dilate, his eyes gleam, and his usually soft and gentle voice ring out full and sonorous as a clarion's peal in the day of battle sounding the headlong charge. The president of one of the greatest of our corporations said not long ago, "I always feel better somehow after that man, Dr. Barnitz, has dropped in, and things seem to go better about the office when he has gone." He was an always welcome visitor wherever he went—to missionary, to homesick prodigal, to scattered Lutherans, to merchant, to professional man, railroad official, institution, board or synod. Had Dr. Barnitz turned his attention and talents to politics there is no office he might not have won and filled with honor. Had he turned to a business career there is no success and fortune he might not have attained. Had he entered upon the sphere of the corporate system or railway management of the times there is no part nor position that he might not have conquered and held. To him, however, there was one calling and one office and one business far away beyond and above every other—he was the King's ambassador, and he magnified the office of the ministry of the Son of God wherever he went. It was because of his sterling loyalty and devotion to his Master and his Church that his life touched so many other lives, in the Church and out of it, in so influential a way.—*Lutheran Observer.*

JUNE 13, 1890.—An immense proportion of these Norwegians live in the rural districts of the great Northwest. In Norway itself only one-tenth of the population leave the rural villages to live in the cities. "The passion for the possession of land, and for the independence which goes with it, this it is which makes them such valuable citizens of America. Had they, like other immigrants from the Southern nations of Europe, preferred to huddle together in the dirty slums of our large cities, the progress of the Northwest would be much slower. Up to within the last ten years the towns have claimed only a small percentage of any of our sturdy Scandinavian elements, and even now probably not more than 10 per cent. settle in towns. Limited means, a spirit of economy, fearlessness of hard work and temporary privation have made them the best kind of pioneers in settling new trerritory. Whole counties are being tilled by them. It is possible to travel 300 miles across Wisconsin, Iowa and Minnesota without once leaving Scandinavian owned land. As a people they are sober, earnest, industrious and frugal. They are not driven here; they come of their own accord, and they come to stay—not to get a few hundred dollars, then go back across the sea to a life of idleness. They come not to destroy our American institutions but to build them up by heartily adopting them."

JUNE 14, 1707.—The first Protestant missionaries to India, the Lutherans Ziegenbalg and Pluetschau, both former inmates of the Francke institutions and students in the University of Halle, arrived at Tranquebar, in Danish East India, July 9, 1706. The following year they built the "New Jerusalem" church there. The dedicatory service was held August 14, 1707, in Danish, Portuguese and Tamil. The fact of Ziegenbalg's having a Christian church in process of erection in less than a year after his arrival among the heathen in Tranquebar evidences how marvelous was the indomitable spirit of this man. When we remember what bitter hostility on the part of the natives and what frigid indifference on the part of European colonists in India he had to encounter, and how these hindrances, which would have crushed the heart of another man, only served to fire his intrepid soul with more intense determination, we do not wonder that when he went back to Europe in 1715 to arouse a zeal for this new cause of Foreign Missions, of which he was the pioneer in modern Christendom, he kindled the greatest enthusiasm wherever he spoke.

JUNE 17, 1821.—To the Danes belongs the immortal honor of first sending the Gospel both to the East Indies (1620) and the West Indies (1672), almost a century before William Carey began his work. Denmark was also letting her light shine on the dark Gold Coast of Africa about the same time. The union of Denmark with Norway gave her access to the Finns and Lapps of the North and the inhabitants of Greenland (1721). The zeal of the pious King Frederick IV could not be satisfied until all the heathen colonies of his realm be provided with the Word and Sacraments, hence his sending missionaries from Halle to the Danish colonies in India and Africa (1705). The National Danish Missionary Society was organized in 1821. It has been working since 1863 among the Tamils in South India. There it now has 10 missionaries, 5 native pastors, 6 stations and 1,500 Christians. The annual income amounts to $30,000. It has a health station for its

workers at Kotagiri on the Blue Mountains (Nilgiri) of South India.

JUNE 18, 1826.—We are just beginning to realize what a number of the foremost modern philanthropic movements had their origin in Lutheran sources. The whole subject of prison reform, with all its allied phases of rescue work, is a case in point.

JUNE 19, 1878.—The year 1820 is the first year when the United States commenced to record the number of immigrants who arrived. That year 20 are registered as coming from Denmark, and only 3 from Norway and Sweden. It is a remarkable fact that the total sum of the Danish immigrants from 1820 to 1840 exceeds in number the total sum of both the Norwegians and Swedes during the same time. Yet the Danish immigration has never been very heavy, reaching its maximum of 12,000 in 1882, during which year, on the other hand, 30,000 Norwegians and 65,000 Swedes arrived.

JUNE 20, 1880.—Two years after Rev. Horace Artman's arrival in India, Inspector Jensen sent out two missionaries from his Mission Institute in Brecklum, Schleswig-Holstein. Rev. H. C. Schmidt, in Rajahmundry, had called his attention to the Bustar country, several hundred miles to the north of our American mission, where no missionaries had ever labored. This is an aboriginal people not affected by the vicious caste system. At the request of the Brecklum Mission authorities, Missionaries Schmidt and Artman escorted the missionaries who were to establish the new station to their distant field. It was a long and difficult journey, requiring full three months until their return to Rajahmundry. It came very near proving fatal to one of the missionaries. Not only were all more or less prostrated by fever, but Missionary Artman had to be carried for days, when his life hung in the balance, and at length was brought home in a delirious condition. It was a work of love which they performed, by which the way for more extensive mission work was opened in that vast country; nevertheless, it is no doubt true that the seeds of disease, which at length cut off the zealous missionary, were sown on that journey to Bustar. Rev. Artman, like the lamented Carlson, was a true missionary, and left a lasting impression on the work in India. Missionary Paulson testified concerning him: "I can scarcely find words to express my sorrow over the death of our dear Brother Artman. . . . . Our mission has, humanly speaking, suffered an irreparable loss. His whole heart was in the work. His knowledge of Telugu was very good, and he was always ready to help and work together with us. His fault was, if fault it may be called, that he undertook too much and overworked himself." Missionary Schmidt wrote: "Oh, how often have I begged Brother Artman to be more cautious and not to take more work upon his shoulders than he was able to bear! He was a go-ahead missionary, and I thought, inasmuch as he was yet so young and strong, that his extraordinary zeal would gradually cool down."

JUNE 22, 1897.—The splendidly equipped Hospital for Women in Guntur is a noble monument to the Christian charity of the women of the General Synod's Society, and a heaven-sent boon to their sisters in India. It makes our very blood run cold to think that, because there had been no female physicians or surgeons until now among these teeming myriads of people, the insane prevalent code had denied to women the aid of any physician or surgeon, either in maternity or in any serious form of disease! What wonder there is no better place in heathenism for the effective preaching of the Gospel than the dispensary or the wards of a stately hospital like this?

JUNE 23, 1898.—The Norwegian Free Church is ultra-congregationalist in its polity, maintaining that constitutions of Synods have no authority over congregations, each one of which is an independent unit by itself, though they may associate themselves together in Synods for free co-operating in common interests, such as missions, colleges, seminaries, orphans' homes, deaconess mother-houses, publication concerns, etc., their support to terminate at will. The principle is also insisted upon that Christianity was never meant to have any sort of political alliance with the State, nor be so exclusively "an affair of the clergy alone" as it has degenerated to be.

JUNE 24, 1683.—Bartholomew Ziegenbalg, the pioneer of modern mission work in India, was born in Saxony in 1683. He studied for the office of the ministry at Halle and Berlin. On the recommendation of Francke, he and his fellow-student, Henry Pluetschau, were ordained for the Lutheran ministry among the heathen by Bishop Borneman at Copenhagen in November, 1705, and reached Tranquebar, in Danish India, in July, 1706. Ziegenbalg and Pluetschau set themselves at once to the study of Tamil. They built the "New Jerusalem" Church, and began to preach in it in August, 1707. The following year Ziegenbalg began to translate the Scriptures into Tamil. In 1711 he had completed the New Testament and a large part of the Old. In 1714, with the aid of a press donated in Europe, he published the New Testament, the Danish Liturgy, hymns and various other works, all in Tamil. Many difficulties had arisen between Ziegenbalg and the Danish East India Company. His health began to fail, and so he decided in 1715 to return to Europe to plead with Christian people in behalf of India. He spent a year abroad urging upon the Church in Germany and the Church of England the importance of foreign mission work. His efforts were eminently successful. Next year he returned to India and to his work with burning zeal, which consumed his bodily strength. He died of exhaustion on February 23, 1719. His body is resting under the altar of the new church he had built at Tranquebar after his return from Europe. Ziegenbalg the Lutheran, and not Carey the Baptist, who arrived in India eighty-six years after, was the first Protestant missionary in East India.

JUNE 25, 1530.—This will always be an immortal date in the history of Protestant Christendom. The great Confession which the Reformers presented to the Emperor Charles V. at Augsburg on this day rightly bears the supreme title of "Augustana," the "Grand Confession." First, because of its universal historic importance as an instrument which under God has wrought a mighty revolution in the whole world of human thought. Second, for its specific importance in the Reformation era as the first and foremost symbol of Protestantism. Third, for its own intrinsic value as the chiefest model of doctrinal statement and most potent defence of the all the fundamental truths of the Gospel over against Popery on the one hand and Rationalism on the other.

JUNE 26, 1886.—The proposition for a common service among all English-speaking Lutherans in America originated in the South, and the United Synod therefore regards the prosecution of this exceedingly important movement as its chief mission until the work shall be suc-

(*Continued on page* 34.)

Luther League of South Dakota

Sixth Annual Convention, Dell Rapids, May 12, 13, and 14, 1903

By John S. Berdahl

ON Monday, May 11, delegates and officers of the South Dakota Luther League began to arrive at Dell Rapids, a beautiful little city on the banks of the Big Sioux River. And although the weather had been and still was rather unfavorable, the time for opening the convention, 10 o'clock Tuesday morning, found quite a large gathering assembled in Stordahl's Church (Hauge's Synod), where the two opening sessions were held.

Church in which Convention Sessions Were Held

The meeting was called to order by the president, Rev. C. K. Solberg, who read a portion of the Scriptures and opened the convention with prayer. The session was devoted to business of registering delegates, etc.

Tuesday Afternoon, May 12

This session was opened by the singing of Luther's Hymn, "A Mighty Fortress is Our God." Mr. Berdahl conducted the opening devotional exercise. The convention was then heartily welcomed by Rev. M. O. Wee, the pastor of Stordahl Church. Rev. Wee spoke of the history of the Lutheran Church, her noble work, but also called attention to the schisms and strifes over matters of but trifling importance. He emphasized the need of laying greater stress upon the salient points of Lutheran doctrine, those points on which all Lutherans agree. He showed the need of more united action, not necessarily blotting out synodical lines, but a rallying of Lutheran forces around those points on which all can agree. The Luther League is such a union of forces, and as such the speaker bade it welcome to the city, to the congregations and to the homes of Dell Rapids.

Rev. Solberg, in responding to the welcome extended, emphasized the necessity for massing the Lutheran strength for an effective forward movement, and pleaded that we no longer magnify our differences.

President Solberg now delivered his annual address. He spoke of the Luther League movement in the State; of the strength of Lutheranism as compared with other denominations, and of the great field for Luther League activity. In part he said:

The League movement is making sure and steady progress. It is being welcomed into con-

gregations as a safe friend of the young people and an efficient aid in local church work.

Fellow Leaguers, why are we here? Why make sacrifices to come to this convention? We came here to become acquainted, to receive helpful information and inspiration in our League work. Though from various synods, as Lutherans, we rally round our common doctrinal standard. The aims and efforts of the League movement are to imbue our Lutheran youth with the spirit of a wider Lutheran fellowship and co-operation. We are not here to ride synodical hobbies or magnify differences. Let us pray, plan and look for the time when our American Lutheran Church shall be united in fact as well as in faith. This is Christian love made manifest, our preaching practised. Again, we are here to help each other, to receive and give suggestions as to local League work. Further, as a State League, we are here to plan and co-operate in reaching and interesting the many pastors and young people's societies that have not yet joined our ranks. The Lutheran Church is the strongest Protestant Church in South Dakota. In 1890 it had 23,304 communicant members. There are 146 Lutheran pastors in the State—70 Norwegian, 67 German, 5 Swedish and 4 Danish. Most of these are not yet interested in the League movement. If the Luther League can help in disseminating and propagating a spirit of fraternalism between the various Lutheran synods, we say, God bless it in doing so! Neither synodical, nor nationalistic, nor linguistic differences should stand in the way of this broader fellowship. The League meets and greets all Lutherans alike:

"Since you belong to Luther's band,
Here's my heart and here's my hand."

The League, as a faithful child of the Church never expects to outgrow the Fourth Commandment. It wants to serve and obey. It is entitled to the advice and leadership of the wiser and older heads and maturer and more cautious minds. Young friends, the League will be what we make it, and what we are. Are we true Leaguers consecrated to Christ? Do we live in the atmosphere of prayer, confess Christ in our lives, walk in the light of His word and serve Him constrained by His love? Let us work! "The night cometh when no man can work."

After this were heard reports from other officers of the League and from the Extension Committee. This committee was permitted to use funds to the extent of $50 for extension work during the year. Of this sum about $22 had been used. This sum was expended in publishing and distributing Luther League literature. Reports were heard also from representatives of the various local Leagues. From all came flattering reports in regard to the work being done. It was especially gratifying to learn what stress is laid by all on the study of the Bible and of the History and Doctrine of the Lutheran Church. It shows that the Luther League is carried on in the right spirit.

The remainder of the session was spent in hearing and discussing a paper on "Knowledge of Truth," by O. A. Anderson. The committee, in arranging the programme for the convention, had chosen as the convention "keynote" the alliteration, "Truth, Trust and Tact," as essentials to successful Luther League work. This general topic was to be treated in a series of papers, of which Mr. Anderson's was the first. The following is a brief synopsis of the paper, which was a very excellent and instructive one:

God is the source of all truth, and we come to a knowledge of this truth through God's revelation of Himself through Christ, and in His holy word. It is important therefore to study God's word so as to learn His will to us. It should be studied regularly, prayerfully and diligently. But, as Lutherans, we have in the Augsburg Confession and in the other symbolical writings of our Church an expression of the teaching of the word of God as understood by our Church. Therefore, every young Lutheran should have a good knowledge of these.

In the discussion which followed on this paper the work of the League in aiding its members to the knowledge of Truth was especially set forth. The value of the proper and constant use of the Bible was emphasized. But in gaining the knowledge of Truth as taught by the Lutheran Church the extensive study of Confessional and symbolical writings of the Lutheran Church was urged, and as an efficient aid to this the Luther League Reading Course was recommended, and the reading of the LUTHER LEAGUE REVIEW, together with the use of the Luther League Topics. The session was closed by the singing of a hymn and the pronouncing of the benediction.

Tuesday Evening, May 12

This session and all the succeeding sessions of the convention were held in the handsome church building recently completed by St. Peter's congregation (United Norwegian Lutheran). It was a matter of regret to all that the pastor of this church, Rev. Moe, was necessarily absent. He had a short time previous to this date taken his departure for his old home in Norway, whither he went in the hope of restoring his health, spent in the service of the Master. Rev. A. C. Barron conducted the opening devotional exercises. The convention then listened to an address by Rev. N. N. Boe (Norwegian Synod), of Sioux Falls, who spoke on the subject, "The Social and Moral Condition of the World at the Time of Christ." He said:

The world at the time of Christ was the Roman Empire. The genius of the Romans was seen in their ability to hold the vast empire together. The most essential factor in this was the system of Roman roads, which also became a highly essential factor in the spreading of Christianity. The religious views of the Gentile world were polytheistic, the form of worship idolatrous. In the East worship took more of the form of nature worship, as for example, the worship of Moloch. The earlier religion of the West was purer. Gradually the nature worship of the East spread westward throughout the Roman Empire. By this time skepticism was

widespread among the learned, yet they upheld religion and public worship, because of the greater power in holding the common people. . . . Then, as now, we can look to the family life for a sure criterion of the character of the people. The men who are held up as great in Grecian history, literature and statesmanship were low and dissolute persons. The word *home* and all it means to us was practically unknown. Woman held but a very low position. It is Christianity which has raised woman to the position she now occupies. The strength of early Rome may be accounted for by the chastity and purity of its home life. The beginning of the decline of Rome dates from the introduction into her civilization of the effete sensuality of her Eastern possessions. Slavery, the idleness of her citizens, contempt for manual labor, love for amusement and pleasure brought with them growing laxity of morals. At the same time more and more of the people were losing faith in their gods, so that Rome came to be a land of skepticism in regard to their religion. Thus the Gentile world was gradually being prepared for the "Unknown God."

In closing a hymn was sung and the benediction was pronounced.

Wednesday Morning, May 13

After a fifteen-minute prayer session the meeting listened to a paper "Trust in the Lord," by Rev. M. O. Wee. In this excellent paper Rev. Wee said in part:

Knowledge of the truth is necessary; obedience to truth leads to trust in the Lord. God commands us to *trust* in Him: Isa. 26, 4; 50, 10; 30, 15; Jer. 17, 7; Psa. 125; 144, 1-2; 34, 8; Nahum. 1, 7; Prov. 16, 20. We need the God of the Bible and must assume the attitude indicated in these passages if we shall be able to accomplish anything for Christ and the Church. . . . Trust in the Lord is an essential element in living faith. "Whatsoever is not of Faith, is sin." We cannot trust in the Lord of our own strength; it is the work of the Holy Ghost. The Pharisees trusted in the Lord in their own way, but their hearts were cold and lifeless. We notice with regret how this dangerous spirit has invaded our Church circles. It was predominantly the case during the time of Orthodoxism in Europe, and is by no means out of sight to-day. The most striking example illustrating the real value and importance to those who serve God and work in His vineyard, of trusting in the Lord is recorded in I Sam., 14. . . . Trust in the Lord and obedience to Him was a marked characteristic of the ancient Apostolic Church. Peter and Paul, St. Augustine, Gregory Nazianzen, Basil the Great, all trusted on the Lord. Trust in the Lord has been an essential element in Lutheranism from its very birth, and may it remain so till the Church militant shall become the Church triumphant. Luther was a man of trust in the Lord. In the hour of sore trial, when the Evangelicals were congregated in Augsburg, summoned thither by the Emperor, whose wrath hovered over their heads, Luther, remaining at Koburg, putting *all* into God's "everlasting arms," gave to the Christian Church in general, to the Lutheran Church in particular, that memorable hymn, "A Mighty Fortress is Our Lord." Spener and Francke were men of trust in the Lord. The Lutheran Church has a mission in the world, and our young people are called upon to take a large share of the work. Grand is the work and glorious shall the harvest be! but the aim can be attained only when pursued in the right spirit and by the right men and women. By boasting of ourselves and denouncing others we do no justice to the cause. Living faith, trust in the Lord, must indeed be made an essential element in our League work. Then, only, can we suceeed.

After an interesting discussion of the above paper the election of officers for the ensuing year was taken up with the following result: Pres., Rev. C. K. Solberg, Vermillion; vice-pres., Miss Carrie Hegdahl, Howard; rec. sec'y, Miss Martha L. Berdahl, Garretson; treas., Gilbert Satrum, Canton; cor. sec'y, Jens M. Otterness, Brookings.

On invitation of the Brookings League the convention will be held there next year. The session closed with the Lord's Prayer.

Wednesday Afternoon, May 13

The opening devotional exercises of this session were conducted by G. Thorson. Thereupon Rev. A. C. Barron read a paper on "Prayer." This was in line with the general topic of the convention, since if we trust in the Lord we must pray. This paper was in part as follows:

"He who trusts in the Lord must pray." Prayer is the avenue of approach to God. It is the heart's communion with God. It embodies confession, praise, and petition. Some one has said that it is the Christian's native air and vital breath. Nearly all worship has some element of prayer. The heathen in his blindness prays and offers sacrifices. Like the Christian, he, too, has a certain sense of helplessness and a craving for outside help. Christian prayer, however, has the true meaning of prayer and a definite idea of man's sinfulness and of God's grace. Our peculiar relationship to God calls forth prayer. As God's chosen people, elect, heirs to salvation, we have a right to approach the throne of grace and claim these heavenly blessings.

It is the believer's blessed privilege to pray. All God's promises and blessings are out of His fatherly love and grace. We have only deserved His wrath. As unworthy sinners we are permitted to approach His throne of grace. At any time we may have an audience with God.

He who trusts in the Lord must persevere in prayer. He must take time to pray. The rush and hurry of life must be kept out of his closet. The staying quality of Jacob must characterize the Christian in his prayer, unwillingness to let God go except He bless him. It is often our sins that hinder God's blessing, and by His delay in answering God must try our faith and purge us from sin.

An edifying and interesting discussion followed, after which the convention adjourned to repair to the home of M. A. Dieson, where a social session had been provided for. Here was given an opportunity for all to become acquainted, a thing for which the work of the regular sessions of the convention left but little time. The two local Leagues served ice cream and cake on the spacious lawn, and while all were at their ease, enjoying the pleasant, balmy air, such as is peculiar to a South Dakota May afternoon, the choir of

Augustana College, Canton, rendered selections.

Wednesday Evening, May 13

This session was opened with Scripture reading and prayer by Rev. Prof. J. S. Nordgaard. This meeting was to be the "Rally Meeting." Rev. Kuhns was to speak, and it is estimated that fully 600 persons were in the audience to hear him. The capacity of the church was taxed to its utmost to accommodate the crowd. No synopsis can do adequate justice to Rev. Kuhn's address, but a few of the thoughts may be repeated:

As a man alone on a desert island cannot attain to the measure of usefulness of man, so the Church, the congregation, isolated, is bereft of power which it should possess. . . . You and I have been born in the Lutheran Church because God wanted us in the Lutheran fold. He wanted our work and our service there. . . . We live in a great and awful age, to live in which is sublime. If we shall influence the future we must stamp the imprint upon the future by our work *now*. . . . The Lutheran Church is unchanged from the principles of the reformer, nor is there now any demand for change. The "Augustant" has withstood the test of time. Doctrine gives life. We are Lutherans because we have been fed and nurtured on the doctrines of the Church, which are Truth and Life. Doctrine puts the stamp of the character of our religion upon our hearts. The early impressions of our doctrine, learned from Luther's Catechism, we can never entirely lose.

The Protestant Church of the whole world is influenced by the *work* and *works* of Luther. The Lutheran has been, and is, the great missionary church. It is much the largest of Protestant Church bodies. Therefore, greater opportunities and responsibilities rest upon us. Luther Leaguers, we have no reason to be ashamed of our religious mother, who has but one sin, that of modesty. Learn from her history and her doctrines to be inspired.

In closing a hymn was sung and the benediction was pronounced.

Thursday Morning, May 14

Rev. H. M. Solem opened this session with Scripture reading and prayer, which was followed by a fifteen-minute prayer session. The feature of this session was an address by Rev. Prof. J. S. Nordgaard, Augustana College, Canton, "The Cardinal Principles of the Lutheran Church." This was probably the most carefully prepared address of the entire convention, and was so well received that the convention resolved to have it published in the LUTHER LEAGUE REVIEW (if space can be given to it), and in the *Christian Youth and Ungdommeus Ven*, in order that more of our Lutheran youth may have the benefit of the many excellent thoughts contained in the paper. There were set forth these three as the cardinal principles of the Lutheran Church: (1) Justification through Faith alone, without the works of the Law; (2) The infallibility of Holy Writ; and (3) The utter depravity of man. As no synopsis could do justice to this address, and as we expect soon to see it published, none will be attempted.

There being still some time, a paper on "Obedience to Truth," which should have been read earlier in the convention, but had to be postponed on account of the necessary absence of the writer, Rev. H. M. Solem, was now heard. In part Rev. Solem said:

Truth is spoken of in the Holy Scripture in a double sense: First, in a spiritual sense, or as to our relation to God, and, second, in an ethical sense, or as to the relation of man to man. In the spiritual sense the gospel or the teaching of Jesus Christ is considered as the absolute truth. See John 1, 17; 18, 37; 17, 17. As the whole scripture is a revelation to us of truth from God, it follows that the Bible is the only infallible rule for our faith and life. This was one of the leading principles of the Lutheran reformers. On account of this they came into conflict on the one hand with the Roman Catholic Church, which set the decisions of church councils and the traditions of the church fathers above the Scriptures; and on the other hand, with the Zwinglian reformers, who had a tendency to elevate the enlightened human reason above the revealed Word of God.

Some small matters of unfinished business, appointment of committees, etc., was transacted, and the session closed with the Lord's Prayer.

Thursday Afternoon, May 14

The opening devotional exercises of this session were conducted by Mr. J. Lewis. Some time was now spent in the discussion of Rev. Solem's paper, "Obedience to Truth." Especially was it emphasized in the discussion that we must obey the Truth in our lives. Luther Leaguers must be living witnesses and examples of the Truth.

The last paper of the series was on "Tact," by John G. Berdahl.

This dealt with the more practical side of the general topic. The speaker showed the great necessity for the exercise of tact on the part of pastors, congregations and young people, in their relation to one another. He showed that these three must co-operate if Luther League shall be as successful as it ought to be. But differences in circumstances and position, as well as differences in experience and nature, oftentimes make proper co-operation between the three classes difficult. To overcome the difficulties which the differences bring about requires the exercise of much tact, which is but common sense applied, the doing of the right thing in the most effective manner and at the proper time.

This paper was followed by the liveliest discussion of the entire series. In this discussion many valuable experiences were re-

(*Continued on page* 26.)

Luther League Topics

Fourth Week after Trinity. July 5, 1903.

The Divine Declaration

(Exod. xx : 5-6; Deut. xxxii : 15-39)

Biblical topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What is the purpose of the divine declaration? To what motives does it appeal? What does it show us concerning God?

Lessons for our own lives: 1. "*God is not mocked.*" The law is a real law with real penalties. God is not a sentimental theorist in government, but a just judge. He is intensely in earnest in the defense of righteousness, and means that what He demands shall be obeyed. His very love is concerned in the execution of law, for the interests of the godly, and the victory of justice, can be subserved only by the vindication of the majesty of the law, and a law without a fixed penalty is not majestic, but ridiculous. The Decalogue, therefore, is completed and validated by the addition of this solemn declaration of the moral earnestness of its Maker and Promulgator, and henceforth, he who despises and offends the law is without excuse. It is this very sincerity of God, this unflinching purpose that His law shall be kept, and that the alternative is penalty, inexorable and awful, which explains, as it made necessary, the atonement of Jesus Christ, and it is because He has borne the penalty due to the sinner, that God can be just and yet the justifier of sinful men.

2. "God is love." The stern threatening of God is in no wise inconsistent with His essential love. Even while He denounces punishment upon offenders to the "third and fourth generation" He yet declares His gracious purposes of love to "thousands of generations" of those who love Him and keep His commandments. His love reaches much further than His wrath. How earnestly He loves to be gracious, and doth not willingly afflict, may be seen by the difference between the "third and fourth" generation on the one hand, and the "thousands" on the other. But, above all, it may be seen in the provision of His love for the salvation of the world, through the Sin-bearer, His only begotten and well-beloved Son.

Fifth Week after Trinity. July 12, 1903.

The Missionary Work of the Augustana Synod

(Isaiah lii : 7-10)

Missionary topic reviewed by John Sander

About the middle of the last century the Swedes began to immigrate into our country in large numbers. The stream has kept on flowing steadily until now, and the number of Swedes found in this country to-day is at least 2,000,000. Some of the pioneers and early missionaries of the Swedish Augustana Synod, who took an active part in its organization, and who have left their impress upon that body, were Rev. L. P. Esbjorn, Rev. Jonas Swenson, Dr. T. N. Hasselquist, Dr. Erland Carlson, Dr. Olof Olsson and Dr. Erick Norelius. These have all departed this life except the last named, who at the age of 70 years is residing at Vasa, Minn., is serving a large congregation and is the honored president of the synod. He came to this country in 1850, and his name graces the head of the ministerial list as the one who has been in the ministry at least three years longer than any other minister in the synod.

The Augustana Synod was organized in 1860. Previous to this time the Swedish ministers had united with the Synod of Northern Illinois and had intended to carry on their work in connection with that body. It was soon found that the union was not congenial. There was not the proper sympathy, and there arose doctrinal differences. The Swedes were scattering over various parts of the United States, and it was evident that they could not all belong to a synod which was limited in territory.

As early as 1853 the Illinois Conference of the Augustana Synod was organized, and in 1858 the Minnesota Conference effected an organization. The delegates from these two conferences organized the synod. Since then six other conferences have been added. They are: The Iown Conference (1870), the Kansas Conference (1870), the New York Conference (1870), the Nebraska Conference (1886), the Columbia Conference (1893) and the California Conference (1893).

The latest statistics at hand are those of 1901, published in 1902. There were then 932 congregations, which were served by 471 ministers. The total number of communicant members was 127,076. The whole number of souls belonging to synod was 208,720. The value of the Church property, not including that of the different institutions, was estimated at $5,102,263.39. The parochial schools were attended by 20,880 children, who were taught by 529 teachers. The Sunday schools were attended by 55,924 scholars, who were taught by 6,830 teachers.

The home mission work of the synod is done principally by the conferences, which in this respect are virtually synods. The conferences are divided into mission districts.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 33 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

which do about the same work as the conferences in most of our Eastern synods. The mission districts hold from one to two meetings in every congregation of the district, if it is possible. At these meetings religious services are held and religious questions are discussed, in which the laity as well as the ministers frequently take part. These districts look after the local interests of the Church and make recommendations to the conferences.

Besides the mission work carried on by the conferences, the synod itself looks after mission interests in places when there are no conferences or where the conferences are not able for want of means to attend to the work properly. There are, therefore, several synodical mission districts, as the Utah Mission District, the Montana Mission District. The Swedish mission work in Alaska has been recently transferred to the Columbia Conference, but the synod furnishes the means for carrying on the work. After mission districts of the synod have been properly developed they usually become conferences.

There has been an old unwritten law which is still largely practiced in the synod and in the conferences that the ministers serving old and established congregations make arrangements to spend several weeks every year in mission fields. These visit and preach to outlying missions which have no regular pastor, or work up new fields and organize new congregations. In this way the Augustana Synod has been able in an admirable manner to look after the interests of all the Swedish Lutherans of this country who are churchly inclined. The synod has congregations in almost all the States and Territories of our country, reaching into Canada and Alaska.

The conferences decide the amount of money that the congregations shall contribute for mission purposes, and for a number of years the amount apportioned annually has been from 30 to 40 cents per communicant. The synod decides the amount to be contributed for its specific mission work, which is from 5 to 8 cents per communicant. These moneys are looked upon as dues and not as free-will offerings. The conferences look to the mission districts for the collection of these sums and the mission districts look to the congregations.

The statistics referred to above give $8,285.34 contributed for foreign missions in the year 1901. The amount contributed for home mission work under the immediate control of the synod was $3,911.20. The eight conferences together contributed for the mission work under their immediate control $30,399.21, making a total of $34,310.41 for the whole synod. If we include the amount contributed for foreign missions we have the sum of $42,595.75 contributed by the synod for all mission purposes, or about 33½ cents per communicant. The total amount of all moneys collected for all purposes, as education, mission, orphan homes, hospitals, etc., including the current expenses of the congregation, was $1,010,087.84, an increase over the previous year of $60,223.56.

The synod and the different conferences own and control six institutions of learning. Augustana College and Theological Seminary at Rock Island, Ill.; Gustavus Adolphus College at St. Peter, Minn.; Bethany College, Lindsborg, Kan.; Luther Academy, Wahoo, Neb.; Upsala College, New Orange, N. J., and Northwestern College, Fergus Falls, Minn. The last three mentioned do not yet have the full college course. In 1901 these institutions were attended by 2,002 students, who were taught by 105 instructors. The combined number of volumes in their libraries was 40,600.

Scattered over different parts of the synod's territory are seven orphan homes, three hospitals, two relief funds and one deaconess' institute; in all, 13 benevolent institutions. Another deaconess' institute is now being built in St. Paul.

The synod owns and controls a large and well equipped publication house at Rock Island, called *The Lutheran Augustana Book Concern*, whose net gain for the year 1901 was $9,255.45.

All these forces, together with a large number of papers and periodicals, published regularly in the Swedish and the English languages, are at work spreading the knowledge of Christ Jesus and bringing immortal souls to the truth of the Gospel as confessed by the Evangelical Lutheran Church. May our Lord bless every effort put forth to His own glory. J. S.

Sixth Week after Trinity. July 19, 1903.

Our Pledge

(Exod. xix: Deut. v: 22-33)

Biblical topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: Does the Luther League need a special pledge? What does our baptismal vow include? How can we bring about a better understanding of its meaning and of its solemn obligation?

Lessons for our own lives: There is no place in the Christian life for more than one. In our Baptism we made it. In our Confirmation we assumed its full responsibility. It covers the whole sphere of Christian activity and duty. It is all comprehensive. Renunciation, loyalty, service, it holds them all.

Whatever hinders Christian devotion and consistency is excluded by the terms of that vow. Whatever is necessary for the culture of Christian life and growth is by its terms included in our life-long promise. Any other pledge is but a weak imitation of this, and lacking its sacramental sanctions, appears beside it either superfluous or impertinent. In reference to the specific temptations, or weaknesses, in reference to which we feel the need of special provision, we should betake ourselves, not to some newly invented vow, but to lively recollection of the old vow, and to a quickened faithfulness to it. Read again and again the Order of Confirmation. Study with earnest heart the full meaning of your plighted allegiance to Christ. Enter into the large responsibility of your vow. Plead anew the promised grace of your Baptism. You will find enough here for every need. Keep faithfully what is herein involved, and you will have met every requirement.

But it can be only helpful to be reminded that what the vow of Baptism, with its solemn recognition at Confirmation, describes in general terms, has most definite and specific contents. Every particular question which begins, "Is it any harm for me to do this?" is to be answered by the great renunciation of the devil and all his works and ways. Does the questioned thing come under this classification? Then your pledge covers it. Attendance at Church services, daily reading of the Bible, daily prayer, are not mentioned in these words in the one great vow, but that they are included becomes evident so soon as we inquire, "Can I 'serve the Lord Jesus Christ by a godly life' and fail in these duties?" You and I know very well that we cannot. Then we have already taken a pledge to pray and study the Word, and be faithful and earnest in the use of the means of grace. It is well for us to be reminded of these implicit duties explicitly. Let us remember our vow, and prayerfully fulfill it.

Seventh Week after Trinity. July 26, 1903.

The Ships of Tarshish and the Ships of Denmark

(I Kings xviii. 21-39)

Supplemental to the first and third thoughts of the "Topics" for July 26. By J. N. Lenker, D.D., Professor of Church History in the Danish Lutheran Seminary, Blair, Neb.

"Once every three years came the navy of Tarshish, bringing gold and silver, ivory and apes and peacocks." I Kings 10:22.

"The ships of Tarshish were thy caravans for thy merchandise; and thou wast replenished, and made very glorious in the heart of the seas." Ezek. 27:25.

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, for the name of Jehovah thy God." Isa. 60:9; also II Chron. 8:18; Isa. 23:1, 14, 18.

As the ships of Tarshish prepared the way for and spread the Jewish teachings of Jerusalem, and the ships of Spain the Catholic religion of Rome, so the ships of Denmark cultivated the soil and scattered the Protestant seed and fruit of Wittenberg. The Reformation in Denmark meant that Lutheranism from its very birth should be a world-leavening influence. This was Scriptural, for the Gospel, not a corrupted Gospel, but the Gospel—that is, the whole, pure, simple Gospel, shall be *preached* in all the world. The Germans developed Protestantism intensively, the Scandinavians extensively. Most wonderfully has God used the Danish nation, and no one will blame them for loving their isles and literature as the Norwegians do their mountains and "sagas," because of their rich contributions to the development of civil and religious liberty both before and after the Reformation. It is not an accident that there is no Dane whom the Danes honor more than Luther.

The Historical Topics of the "Luther League" are popular, and will grow more so, for the Evangelical Lutheran is the most historical Protestant Church, and her nationalities have glorious histories because of the pure teachings of their Church. Churches and nationalities that have but little history are, of course, not greatly interested in the study of history. Again, people who neglect the history of the Old and New Testaments are not apt to appreciate the spiritual and devotional in the history of the Church. Alas, influenced by Latin literature, we tarry so long on the Catholic development of the Grecian Isles in the Mediterranean that we neglect the Protestant development of the Danish Isles in the Northern seas.

Though Denmark to-day is a small country and the Danish Lutheran Church in America is not large and lacks the spirit of self assertion, yet these are no reasons to withhold from the Danes a just and full appreciation of their history and literature. Denmark contributed not a little to Protestantism, not only among the common people, but also in royal circles. Even at present the Queen of England, the Empress of Germany, the mother of the Czar of Russia and the King of classic Greece are Danes. As it is impossible in a short article to follow the early ships of Denmark everywhere, we will study them here only in their relation to the English world, since our young people love to

trace the influence of each Lutheran nationality on the English Protestant civilization.

As early as 449 A. D. the ships of Denmark brought a powerful colony of Angles and Saxons under Hengist and Horsa to England. Others followed, and these heathen founded seven kingdoms in Britain, and "no later invader has been able to dispossess them." In the tenth century the northern half of England was ruled as a colony of Denmark. In 1013 the Danish King Swen conquered all England, and his son, Canute the Great, united England to Denmark (1017 to 1042), one bond of which was a common faith. Laing says: "The Danes must be the forefathers of as large a proportion of the present English nation as the Saxons themselves."

In early days the boundary lines of the three Scandinavian nations were not sharply drawn. In wealth, politics, literature, schools and church Denmark was in the lead. Repeatedly the Scandinavians poured into England like they do now into our Northwest. Individuals arrived continually. The population of England increased, that of Scandinavia decreased. The earliest reliable statistics I have found are as follows: In 1066 England had 2,150,000 people; Scotland, 350,000; Ireland, 1,000,000; in 1751 Sweden, 1,785,000; in 1665 Norway, 460,000, and in 1769 Denmark, 786,000. It is said there are more Scandinavians in Great Britain and the United States than in Scandinavia, and that those abroad have done more for the world than those at home. Make not the mistake, however, of judging past centuries from the standpoint of the twentieth century.

Scandinavia was the last to submit to the Roman yoke, and the first to cast it off. The Pope was far away, and the northmen independent. "Peter's pence was not paid." "The Papal lightning froze before it struck Scandinavia." "The Roman law never crossed the Eider." Danish law was a national growth, formed by freemen for freemen. The Greeks and Romans were free because born in a free State, but the Scandinavian was free because he was a man. The Danes introduced the Danish law (Danelag) into England, and William, the Norman Conqueror, "commanded that these laws should be in force throughout the kingdom."

The democratic spirit, the resistance to tyrrany, the freedom of thought and speech, the trial by a jury, the English Magna Charta and the American Declaration of Independence are contributions to modern English civilization from the near seafaring Protestant disposed Scandinavians, rather than from the far off inland city on the Tiber.

"Among the many wonders of this world there is none greater than the blindness of the writers of this and other countries to the transcendent influence of the blood and spirit of ancient Scandinavia on the English character."—The Howitts.

In early days the sea was called the "Path of Danes to praise and might." Germany's future may be on the water, there has been the past and will be the future of the Scandinavians. When America developed the location of England, between Scandinavia and America, was in her favor, and the sailing vessels of Denmark gave place to the steamships of Eastern England. A line north and south divides England into Western Celtic and Eastern Gothic England. It is a fact that the Celts and Britons were never good sailors. Hence it was from Eastern or Danish England and not from Western Celtic England that our New Englanders came. Boston, York, Lincoln, Scroby, the birth place of the Congregationalists, and Epworth, the birth place of Methodism, are all located in Danish or Eastern England. The New Englanders are therefore largely Danes who tarried in Eastern England while navigating westward to America. We trace some English words to the Latin, then to the Greek and Hebrew. Why should we not be proud to trace our pedigree back to England, and then back to the Scandinavians and Saxons? It is no compliment to our patriotism or scholarship that we do not. Had it not been for "the passion for liberty" planted in England by the ships of Denmark and strengthened by the Reformation, we would not now glory in the present achievements of the Anglo-Saxons.

The genesis and philosophy of the English and American Protestant civilization are suggested in the noble poetical tribute of Tennyson to the Princess of Wales at the time of her marriage:

"Saxon and Norman and Dane are we,
But all of us Danes in our welcome of thee,
Alexandra."

The ships of Denmark, like those of Spain, have run their course, but the Teutonic civilization, which they developed and extended, remains and is becoming universal, while that of the ships of Spain is deteriorating Why? Because Denmark heartily accepted the Reformation and Spain energetically opposed it.

In other lands also the English built on Danish foundations. In 1620, six years before the Dutch bought the site for New York, the ships of Denmark developed colonial possessions in the East Indies. Their ships carried Ziegenbalg, in 1705, to Cape Town, and then to Tranquebar, in Southern

(*Continued on page* 28.)

Luther League of Ohio

Eighth Convention, at Van Wert, May 20-21

By Miss Grace Hunton

A LUTHER LEAGUER remarked recently that he had never been present at any Luther League convention, national, State or district, that was not well worth attending. The eighth annual convention of the Luther League of Ohio held in Van Wert was no exception. Fifty-six delegates and many visitors assembled in St. Mark's Church of Van Wert on May 20, when the first session was opened with devotional services led by Rev. A. E. Gringel of Xenia.

ST. MARK'S CHURCH, VAN WERT,
Where Convention Sessions Were Held

President F. G. Gotwald of Springfield, in his report, mentioned especially the successful effort made by the Luther League of America to increase the circulation of the Luther League Review, the publication of the Lutheran Calendar and the efficient work of the new general secretary, Rev. Luther M. Kuhns. He reported two new centrals organized in the State, one at Springfield and one at Lima, and marked advance in League educational work. Seven central Leagues were represented in the convention, and gave short greetings through their delegates.

At the evening session on Wednesday, the pastor *loci*, Rev. I. D. Worman, welcomed the Leaguers with a few well chosen words. He called attention especially to the fact that the League is doing a great work in cultivating a better knowledge of each other among Lutherans. This is important because the Lutheran Church stands for all that is best in civil and religious liberty in America. Over 400 years ago the Augsburg Confession declared for the separation of Church and State. The same idea pervaded the response given by President Gotwald, when in the name of the convention he accepted the sincere welcome of the congregation and pastor. Rev. Gotwald spoke of our Church's broadening horizon, for it is larger than any synod, it is worldwide.

The president then introduced Rev. S. P. Long of Mansfield, who spoke upon "Divine Enthusiasm."

The speaker first called attention to the Principles of Divine Enthusiasm; it is *scientific;* the hand of God is in all Progress. In this age many forget that the lasting benefactions which science has given us have come from men filled with divine enthusiasm. Agassiz from Switzerland, drawn ever by its magic power, worked on at science until he became

the great naturalist of his day. Morse's first message over the wonderful telegraph, "What hath God wrought," shows the hand of God acknowledged in our scientific progress. But such enthusiasm is not only scientific, it is scriptural. Moses, Daniel, John the Baptist. John, Peter, Paul, each and every one, were men coming from inconspicuous places in life, but filled with such divine enthusiasm and zeal that they accomplished great things for their Master. This god-like enthusiasm is *safe*, and must be distinguished from fanatical enthusiasm. Sentimental conversions are not conversions at all, but perversions. The feelings of youth pass away, consequently we may lose the enthusiastic *feeling* of religion we once had, but still retain the *religion*. But, while we distinguish this safe enthusiasm from fanaticism, we must be equally careful not to confuse it with dead orthodoxy. The natural outgrowth of the latter is rationalism, to which divine enthusiasm is a foe. Such enthusiasm is genuinely Lutheran, for Luther himself was filled with it when he stood before the august assembly of princes and said: "Here I stand, I cannot do otherwise. God help me!" All Lutherans ought to be filled with such a spirit of enthusiasm, for the Lutheran Church has the truth and must preach it.

Equally important with the Principles of this Divine Enthusiasm are its *Powers*. It laughs at Poverty. Two of the greatest errors of our age are that Poverty is the greatest curse and wealth the greatest blessing. In our history of great men we find Moses, Daniel, Jesus, Luther, Lincoln, Garfield, all coming from Poverty spurred on by god-like enthusiasm. It also turns defeat into victory, making all obstacles serve its own end. It is *light;* filled with divine enthusiasm, we become lights in the world, reflecting our great Light. It takes more than intellect, oratorical ability, training and culture to fill the pulpit. Divine Enthusiasm alone can do that. Heaven is to be filled by a Divine Enthusiasm that is high enough to make sacrifices.

At the conclusion of Rev. Long's eloquent and inspiring address, a musical number was rendered. Rev. F. W. E. Peschau, D.D., of Miamisburg then spoke upon "The Power that Stays."

This is an age of conflict, power striving with power, and the question arises, "What power is there for us greatly to desire?" And the answer comes, the power to stay the soul. God is back of all Powers. The power of nature came from Him in creation, it is there, changing but eternal. God also gave our souls powers, power in faith, hope, love, forgiveness. God's Power is especially given through the Word and Sacraments. In them lies the power to turn heathen lands Christian, and to make barbarous nations civilized. Power also comes to us as an outgrowth of the deeds of the Word, uplifting humanity, activity for the redemption of souls. Memory keeps the record of such deeds, Heaven itself records them.

The business session Thursday morning was opened with devotional exercises led by Rev. J. H. Hunton of Lima. The convention decided to hold its next meeting on the Wednesday and Thursday nearest June 25, the anniversary of the adoption of the Augsburg Confession. Rev. Charles L. Fry of Philadelphia was at the convention as a representative of the national organization. He spoke to the convention at this session upon "Our Ideals and Our Problems."

The ideal of conventions is to have specific programmes. The day of generalizing, in order to furnish help for every condition, is past. We are beginning to realize the fundamental truth that we must deal with Individuals. Plato sank individuality in the State. Christ first taught the value of individuals, and herein lies the distinction between heathenism and Christianity. The spirit of revivalism is to deal with masses, with crowds; it is on the principle of an epidemic, the very thing which Christ refused when he turned away from the crowds surrounding John the Baptist to teach Andrew and John, the two out of all that throng who cared enough to follow Him. The League is beyond the ebullition stage; it is down now to the few who care. The few who read the Reading Course are the few who care. The Topics and all our literature have been sifters, and have left the few who are the leaven. Our League Ideal ought to be to pay especial attention to the few who do really care.

Following this address several speeches and papers were given on our ideals. Rev. W. G. Dressler of Findlay had the subject, "The Ideal League."

A League is ideal if it has something to do. The Ideal League must be under the pastor. It is not to collect money for social enjoyment. That is important, but not paramount. In an Ideal League the members will have joined not for pleasure, but for work, and should be given some definite good to do.

Dr. Culler of Wapakoneta was to have spoken upon "The Ideal Leader," but was unavoidably absent. Rev. Ernsberger of Upper Sandusky took his place.

With our Topic cards assigning a definite subject for every meeting, we ought to have no difficulty. An ideal leader will make careful and prayerful preparations, aiming to get at the heart of the lesson and to apply it in practical ways. He will remember the absent, for they especially need the prayer of the meeting.

After the members had discussed this topic, Mr. Dolbeer of Springfield read a well prepared paper on "The Ideal Worker."

He gave us some of the Ideal Worker's qualities. First, that he must do work that he is able to do; second, he must be a Christian gentleman, who will be faithful to all engagements. He must be consistent, giving no offense to outsiders, a thorough and intelligent Lutheran and loyal to his Church. One worker may not combine all these characteristics, but the qualities may be divided among the members, and each in his place do effective work.

Rev. F. P. Bossart read a well prepared paper on "The Ideal Education."

It must be Christian; it must cultivate all the faculties of body, mind and soul, and produce symmetry and proportion. General education must be given first, specialization later, for otherwise the individual becomes one sided. True education must be thorough; what is attempted should be well done. All of these things are at the last means to cultivate the ethical faculty, to produce good character for the Glory of God.

At the last afternoon session Rev. H. McClintock led the devotional services, after which the Committee on Nominations made the following report, which was made the action of the League: President, Rev. F. P. Bossart, Lima; vice-president, Rev. I. D. Worman, Van Wert; recording secretary, Miss Grace Hunton, Lima; corresponding and statistical secretary, Rev. W. L. Gard, Urbana; treasurer, Mr. Chas. Matthes, Mansfield. The papers for this session were on different duties. Mr. James Wilson of Van Wert had the subject, "Our Duty to the Local League."

Our paramount duty is to God. Duties to God are the acts which bring about in us religious sentiments. Our duty to our League is to help in all its work, and can be summed up as the duty we owe to brothers and sisters in Christ.

Rev. Steck of Springfield spoke on "Our Duty to Our General Literature."

A few years ago our Church in this country had none. Krauth's "Conservative Reformation" and Henkel's "Book of Concord" were the precursors of a vast array of Lutheran literature. Our first duty is to procure our literature, our second, to read it; third, to absorb it, and, lastly, to live it.

"Our Duty to Our National Organization" was Rev. Charles K. Hunton's theme:

The League is truly loyal to the Church; it does not presume to take its place, but it is humble. The League is conservative, taking the good out of the past and steering through the meshes of synodical differences without giving offense. The League does not strive for effect; its conventions do not aim at display. The National League has no sensational methods, but relies strongly on educational work. The National organization stands for co-operation, economy of effort. Its statistical reports keep us informed of our strength. If we move at all, we must move together. Excessive individualism has been the bane of Lutheran Church life. Yielding to authority gives back more than is given up.

The newly elected president, Rev. F. P. Bossart, took the chair at the last evening session. Rev. C. E. Gardner of Bucyrus conducted the opening services. The president appointed the following standing committees: Executive: Rev. F. P. Bossart, Lima; Rev. I. D. Worman, Van Wert; Miss Grace Hunton, Lima; Mr. Chas. Matthes, Mansfield; Rev. F. G. Gotwald, Springfield; Rev. W. G. Dressler, Findlay; Mr. Marrow W. Lutz, Canton. Credentials: Rev. Chas. K. Hunton, Columbus; Rev. C. S. Ernsberger, Upper Sandusky; Rev. J. C. Schindel, Newark; Miss Anna Siesholtz, Canton; Miss Anna Kobe, Findlay. Extension: Rev. C. F. Steck, Springfield; Rev. F. W. E. Peschau, Miamisburg; Rev. C. E. Gardner, Bucyrus; Rev. Herman Brezing, Toledo; Mr. John Vanderpool, Xenia; Mr. C. F. Ribble, Zanesville; Mr. H. C. Ter Vehn, Lewisburg; Mr. W. C. Bonewitz, Van Wert.

The first speaker of the evening was Rev. Brezing of Toledo. His topic was "One Duty of the Luther League—to Reach Out."

One especial field for Luther League work is one devoid of Christian labor, the submerged tenth. The League ought to reach out to the poor, afflicted, the openly wicked, without any thought of gain to the League itself. The time comes when it is our duty to let our own alone and to reach out to others. In our public institutions, poor houses, jails, &c., are thousands of people eager for religion. To these the League can minister. In such work a few rules are useful: Be definite, be unostentatious and simple; get at the reason of the person's failure, and be persistent. This work is being done by the Toledo Central, and is especially suited to district or local Leagues.

Rev. F. C. Longaker of Newport, Ky., spoke on "Biblical Criticism."

Higher critics have voiced their views so dogmatically that it is necessary for us to face the question they raise. They have left practically all they have attacked. The real question is not literary or historical, but the philosophical one, "Is God possible in the world?" The burden of proof lies not with us, but with the critics, for the Church is the mightiest force in the world, and that Church gets its power from the Scriptures. The Higher Critics's hypotheses fail them at many points; they dogmatically assert, but do not prove.

Rev. Prof. Carl Ackermann of Lima College, delivered the closing speech on the subject, "Church Music."

He briefly reviewed the history of church music, touching upon the fact that in America we find churches with elaborate ritual and churches with none whatever. The mission of church music is to aid in the intercommunion of God and man. Our songs ought to be the purest praise our souls can offer to their Maker. They are not for entertainment, but for worship. An ideal hymn must, in some way, be addressed to the Deity; it must be poetical, lyrical—that is, singable, and it must not be dogmatic. Hymns wedded to certain times must not be divorced from them. We want no organist to show his dexterity, but one filled with the spirit of worship. Good music prepares for the reception of the Word. The taste for it must be cultivated, and the place to begin is in the Sunday school.

President Bossart then conveyed to the pastor and people of St. Mark's the League's appreciation of their hospitality, and with devotional services concluded another successful State convention.

—It was an old negro preacher who by an amusing distortion of a good hymn sang, "Judge not the Lord by feeble saints." The words were "feeble sense," but his substitution makes the sentence none the less significant. It is a very common practice for unchristian people to judge the Lord and the character of His kingdom by "feeble saints." Christianity is one thing, and the weaknesses and inconsistencies of feeble Christians quite another.—*Our Church Paper.*

Luther League Review

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LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

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Editorial

The Church has entered upon the season of Pentecost. It means for the Christian a season of joy. "And the disciples were filled with joy and with the Holy Ghost." "For the kingdom of God is joy in the Holy Ghost." "Now the God of hope fill you with all joy through the power of the Holy Ghost."

The Christian era is the era of joy. The Gospel calls us to a life full of joy, a joy that triumphs over all hindrances and trials, a joy that abides through all changes, a joy that no man can take from us. "Rejoice in the Lord alway."

The Gospel calls us up into joy because the coming of the Holy Ghost to the hearts of men means enlargement. The horizon of the Christian is ever expanding. There is no period of contraction to the soul open to the work of the Holy Spirit. This makes the Christian life so full of joyous growth. The programme of his life is expansion, the life more abundant, the growth in grace and in the knowledge of God, the development from strength to strength, from glory to glory. "Friend, come up higher."

The Christian life means joy because the Holy Ghost gives power. Having power equal to the demands upon us there is no fear in the heart. Let to-morrow come, and with it any threatenings of danger, trials, assaults, and with our hearts confident of a reserve power equal and more than equal to them all we rejoice to go forth and meet them. Oh, the joy of it! Have we the power of the Holy Ghost, how great the joy in going forth to meet all life's demands, and find that we are more than conquerors through Him who loved us and sent us the Holy Ghost, the Spirit and Power of God.

Let us bear our witness to the truth of this. "And ye shall be witnesses unto me." Let us show our Christian joy, our joy in Christ and our joy in His work. The joyous quality of our Christian life day by day will reveal to men the true nature of a life in and for Christ. Make this the characteristic of your Church life. Said one to his pastor, "I love this Church, for there is about it the spirit of joy which brings confidence and hopefulness into my life." Let this be our witness and the witness of our Church to the work of the Holy Ghost.

The commemoration of the events in our Saviour's life during the past few weeks reminds us of the many things for which we are to be thankful. His death speaks to us of the forgiveness of our sins; His resurrection, of the victory over death and the promise of eternal life; His ascension, of the mansions which He has gone to prepare for those who are faithful; and Pentecost, of the coming of the Comforter whose blessing and guidance we need at all times.

Having so much for which to be thankful, we ought to rejoice in the Lord alway

and be happy at all times. The happy Christian is the winning one. The long-faced, gloomy man or woman repels, and often fails to accomplish much for the Master which might be done by a cheerful, bright look and word. The Rev. Dr. Van Dyke in his opening sermon to the General Assembly of the Presbyterian Church at Los Angeles put this before his auditors in these forcible words: "Let a man give up his anxious worryings, his murmurings, his complainings, and trust himself completely to His Father's care. Let him do his work from day to day as well as he can and leave the results to God. Let him come to his Father every day and confess his faults and ask for help and guidance. Let him try to obey and please God for love's sake. Let him take refuge from the trials and confusions of misunderstandings of the world, from the wrath of man and strife of tongues, in the secret of his Father's presence. Surely if he learn the truth thus by doing it, he will find happiness."

If we have so much for which to be thankful, and we are made happy in thinking of these things, there should be an incentive to *do*, and the ambition to accomplish much for Him who has done so much for us. One of the most prominent bankers of New York City, when asked why he worked so hard, replied: "Young men and old men, too, should learn the truth that the only real lasting pleasure in life comes from being actively busy at some work every day; doing something worth while, and doing it as well as you know how. The more we appreciate this fact, the more will we be able to make the most of our lives." And this applies with greater force to those professing to be Christians.

Have you a sitting in the Church? Can you be found there regularly?

Christ has rescued us; but are we in the rescue party, trying to save others?

Our crosses are like a line of telegraph poles, with their cross-arms, on which we may string our lines of prayer.

Publishers' Column.

Said a subscriber recently: "I don't see how you can afford to get up such a good paper for so little money." We can, and we are willing too, provided our members will help us in the matter of increased circulation. We have harped on this before and repeated it several times, but the appreciation of what the subscriber mentioned above said, seems to be lacking. Our membership certainly entitles us to a much larger circulation than we have at present. Are you content to enjoy the contents of the REVIEW with only saying a word to others in your League or church about subscribing?

Our General Secretary has been received with great enthusiasm at all the meetings he has thus far attended. This was particularly noted at the two State conventions which he attended last month. No doubt the secretary urged upon you the necessary of supporting your official paper. Have you taken his words to heart and are you aiding in this direction? Now is the time. Don't postpone it.

Orders for the new quarter's number of the Luther League Topics have been coming in very rapidly, but there are some who have not yet renewed. You may be disappointed in securing your supply unless you order at once.

A little leaflet issued recently gives a brief synopsis of the contents of the five books of the First Reading Course. If you are interested send for the folder, and you will learn what these books are like.

Remember that the place to get badges, hymnals, books of the reading courses, pamphlets and all other supplies is from headquarters. Address LUTHER LEAGUE REVIEW, Post Office Box 876, New York City.

A Circlet of Rare Jewels

Owing to the large amount of space required for the reports of State conventions the fifth chapter of our story is omitted this month. It will be continued in the next issue.

Our moments constitute our stewardship.

What was the triumph of Israel over Pharaoh, of David over Goliath, compared with the conquest of death by our Lord and Saviour?

Book Review

AN ADVENTUROUS QUEST. A Story of Three Boys. By Laura Scherer Copenhauer. Pp. 405. $1.25. Lutheran Publication Society, Philadelphia.

This is another volume in the Rung Prize Series issued by the above publication house. The name of the author will doubtless be recognized by readers of the LUTHER LEAGUE REVIEW, since her serial story in this paper, "A Window of Rubies," drew first attention to her. Nobody will be disappointed who picks up this book to read it. It contains no plot with deep villains, harrowing scenes, hairbreadth escapes, etc.; but it is a constantly interesting story that involves college life, the ways of human loves and a search to know the highest that there is in life. Most of the characters are thoroughly true to life and draw out the reader's sympathy. Only a few of the incidents and combinations of circumstance seem a bit unnatural—or shall we say merely unusual? There is movement in the narrative—movement towards the discovery of life's noblest and towards the hero's development in real character. Rich spiritual discernment is manifest throughout, and this is the best about the book. Every man and woman and young person will be healthier who has read the story.

South Dakota Convention

(*Continued from page* 16.)

lated and many good ideas as to the work of the League were exchanged. The session was closed with prayer.

Thursday Evening, May 14

An assembly which again taxed the capacity of the church to the utmost had gathered to participate in the closing exercises of the convention. This meeting consisted of short addresses by visiting pastors and delegates, interspersed with songs by visiting choirs and quartettes and by choirs of the local churches. At this meeting the Committee on Resolutions reported, and their report was accepted by a rising vote. In closing the assembly sang a hymn, and Rev. Solberg pronounced the benediction. So the labors of the most interesting and enthusiastic convention of Luther League of South Dakota were at an end. All who were present felt amply repaid for the sacrifices made in coming, and went home with more enthusiasm and more determination to make the Luther League a power for good in the dear old Lutheran Church.

It remains but to be said that much praise is due the Executive Committee and the local Leagues for the efficient manner in which all preparations had been made for the convention. The reception committees of the local Leagues deserve credit for the excellent manner in which all visitors were provided for. Much of the interest and success of the convention are due also to the choirs of Stordahl and St. Peter's churches and of Augustana College, and the Edison choir, as well as the Garretson and Stordahl quartettes, and other singers whose excellent and appropriate singing was both inspiring and edifying.

The convention felt highly honored to have in its midst Rev. Kuhns. We were quite highly gratified to learn that ours was the first State League to receive an official visit of Rev. Kuhns in his position as General Secretary. It was an inspiration to us to have him with us, and we can only pray that his service may prove as inspiring to others whom he may visit as to us. The convention sent fraternal greetings to the conventions of Minnesota and Ohio. At one of the sessions a committee was appointed to secure subscriptions to the LUTHER LEAGUE REVIEW, with the result that 75 or more subscriptions were taken.

Luther League Reading Courses.

Adopted by the Luther League of America.

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All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. FRY, 1920 No. 7th St., Philadelphia, Pa.

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Have them all put in your S. S. Library.

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York

— The installation of Sister Jennie Christ, parish deaconess of the Church of the Atonement, Edgecombe avenue and West 140th street, occurred Sunday evening, May 17. Addresses were given by Rev. J. J. Young, D.D., "Steps Leading to the Restoration of the Female Diaconate," and Rev. G. U. Wenner, D.D., "Woman's Ministry in the Church." The service of installation was conducted by the pastor, Rev. F. H. Knubel.

— The Church of the Redeemer, Rev. W. Dallmann, pastor, has purchased a site for a new church edifice on Forty-fourth street between Ninth and Tenth avenues.

ST. PAUL'S CHURCH, BROOKLYN

Brooklyn

— The fiftieth anniversary of St. Paul's German Lutheran Church at South Fifth and Rodney streets, Williamsburg, of which the Rev. Hugo W. Hoffman is the pastor, was celebrated May 10. The Rev. Dr. George C. F. Hass of St. Mark's German Lutheran Church, Manhattan, preached the morning sermon and the Rev. Emil Roth of the Immanuel German Evangelical Lutheran Church delivered an address.

— An English Lutheran mission was begun May 10 by Rev. John J. Hay in a rented building on Graham avenue, near Powers street.

Philadelphia

— The congregation of St. Matthew's Church recently placed a handsome brass tablet in the north transept of the church to the memory of its devoted pastor, the late Rev. William M. Baum, D.D.

— The first anniversary of the organization of the Inner Mission Society of the Evangelical Lutheran Church was celebrated in the chapel of the Mary J. Drexel Home on Sunday evening, May 3.

— The ninth annual banquet of the Lutheran Social Union was held on April 21. Several hundred members and guests, including the ladies, were present. After the dinner the president, Mr. Wm. J. Miller, introduced the following invited speakers: Rev. Wm. J. Miller, of Greensburg, Pa., spoke on "How We See It." An entertaining and humorous address "Tact and Contact" was delivered by George D. Cromer, LL.D., president of Newberry College. Rev. J. M. Anspach, D.D., Williamsport, Pa., gave a thoughtful presentation of "Some Immortelles." General sociability closed an enjoyable evening.

— Bethlehem Lutheran Church, at Diamond street and Ridge avenue, Rev. George C. Loos, pastor, consecrated its new edifice on Sunday, May 17.

Chicago

— A new church is to be built by the Swedish Lutheran congregation in Cheltenham, Chicago, this summer. The estimated cost is $13,000. Four thousand dollars of this sum are already subscribed.

— Bethlehem German Lutheran Church has the largest communicant membership of any Lutheran congregation in American. It has 5,300 members, and is thirty years old. It has a parochial school attended by 929 children, taught by nine teachers. The congregation belongs to the Missouri Synod and has two pastors. The "Lutheran Standard" says its fine congregational school is no doubt the main cause of its numerical strength and rapid growth.

— Trinity Norwegian Lutheran congregation has sold its large church building on the west side to an Italian congregation for $20,000, and is planning the erection of a fine sanctuary in a more favorable location. St. Paul's English congregation, also on the west side, is taking the preliminary steps looking towards the erection of a new church building.

Washington

— The twenty-fourth anniversary of Rev. Dr. W. E. Parson's pastorate of the Lutheran Church of the Reformation was celebrated May 10 with appropriate exercises.

Pittsburgh

— A new mission was opened at East Pittsburgh, twelve miles from the city, May 10, the result of a canvass during which fifty-one Lutheran families were found. At the town of Monessen, forty miles from Pittsburgh, a similar canvass discovered forty families, and work has been begun here also.

Newark

— The Rev. Geo. Schambach, who served as pastor of the German church in Mulberry street for more than twenty-five years, has resigned and will return to Germany. Pastor Haas, of Bayonne, N. J., has been called as his successor.

Jersey City

— The Church of Our Saviour, Rev. E. W. Fulper, pastor, consecrated its handsome new house of worship on Sunday, May 17. The dedication ceremony was performed by the pastor at the afternoon service, the sermon being preached by Rev. E. J. Wolf, D.D., of Gettysburg, Pa. Services were continued in the evenings throughout the week, many ministers of prominence participating.

— St. Matthew's congregation, Rev. F. Bavendam, pastor, has during the past year paid the sum of $3,000 on its church debt.

Albany

— At the recent meeting of the Northern Conference of the New York and New Jersey Syn-

od, held in the First Lutheran Church, this city, one of the papers presented was on "Some Present Day Aspects of Higher Criticism," by Rev. Dr. C. W. Heisler, of Albany, and another on "Recent Excavations in Bible Lands and What They Teach Us," by Rev. E. A. Ottman, of Ghent.

Elizabeth

— Owing to the increase in the number of pupils attending the parochial school of the German Lutheran Church, Rev. C. G. Fischer, pastor, the congregation will build an addition to its school building.

Harrisburg

— The new East End Mission has purchased a lot for the erection of a church home.

Omaha

— Rev. M. S. Melick entered the pastorate of Grace Lutheran Church on May 3.

MISCELLANEOUS

— The new $10,000 edifice of Grace Church, at Edison, Pa., Rev. F. F. Buermeyer, pastor, was consecrated recently. The congregation was organized only a year and a half ago with but a mere handful of members, and now numbers about 150.

— There was no church of any denomination in Manlius, Ill. The people took the novel plan to leave it to a vote of the people what church it should be. About 80 per cent. voted in favor of the Lutheran, so a congregation was organized and a church built and dedicated free of debt in April, and Rev. L. Ford was called as pastor. A parsonage will be erected at once.

— A bequest of $300 was made the Southern Orphan Home by the late Mrs. F. W. Heyer of Wilmington, N. C.

— St. James Lutheran Church, Concord, N. C., will soon pay off the remaining $1300 of its debt.

— Mr. Philip Baer, Sr., Canal Dover, Ohio, has recently donated the sum of $500 to the Church Extension Fund of the General Synod.

— Carthage College of Carthage, Ill., has recently received an unprecented offer from Mr. Henry Denhart of Washington, Ill. His proposition aggregates a total of almost $150,000, which includes a cash donation of between $45,000 and $50,000 on current expenses, new buildings and additional equipment. It also embraces the offer of $100,000 toward the Endowment Fund of the institution. These gifts are in addition to about $25,000 already contributed by the same generous donor.

— Rev. F. G. Gotwald of Springfield, Ohio, succeeds the Rev. Dr. Charles G. Heckert as managing editor of *The Lutheran World*. Dr. Heckert resigned on account of his election to the presidency of Wittenberg College.

— The Rev. Dr. Peter Anstadt, the oldest minister in the General Synod of the Lutheran Church, died at York, Pa., May 12. At one time he was a member of the Faculty of Susquehanna University, at Selins Grove. He filled a pulpit at Gettysburg, and for many years was engaged in the publication of Church and Sunday school literature.

Luther League Topics

(*Continued from page* 20.)

India, and the first English missionary, Wm. Carey, to Calcutta, in Northern India, and protected him in Danish Serampore. Of the 54 heathen missionaries of the Danish-Halle Lutheran mission (44 of whom arrived before Carey), at least 20 were ordained in Copenhagen and two in Roeskilde, and nearly all arrived on Danish ships. The same ships early likewise served the Moravians in their famous world-wide missions.

For further study of this subject, so important for Americans, the reader is referred to the growing literature on the Scandinavians in the public libraries, especially to the following:

"Geo. Washington a Dane, the Pedigree and History of the Washington Family," by Albert Wells, president of the American College for Genealogical Registry and Heraldry, 1879, New York. (Rare.)

"The Danes and Northmen in England, Scotland and Ireland," by J. J. A. Worsaal, 1852, London. The best work on the subject.

"History of Scandinavians and Biographies," by O. N. Nelson of Minneapolis, 1900. Two volumes.

"The Norse Discovery of America," by H. W. Foght of Hutchinson, Minn., 1901. 12mo, 152 pp. To be had by sending the author 50 cents.

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Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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Luther League of America

Guarantee Fund for the Support of the General Secretary.

The Finance Committee of the Luther League of America has issued the following appeal to the friends of the League of America. We publish it in this column for the information of the League in general and with the hope that it may meet with a response from some friends of the League who may not be reached by the Finance Committee.

Any person willing to become one of the guarantors of this fund will please send his name, address and the amount of his pledge to F. A. Hartranft, Esq., Chairman of the Finance Committee, 1215 Stephen Girard Building, Philadelphia, Pa.

PHILADELPHIA, January 1, 1903.

To the Friends of the Luther League of America:

It is imperative for the League to have a General Secretary in the field. A man has been secured, and we believe that the larger part of his compensation and expenses can be provided for out of the general revenues of the Luther League of America and the LUTHER LEAGUE REVIEW. But it has been thought best for the satisfaction of the General Secretary and all concerned that his compensation be assured in advance.

The Executive Committee proposes to provide a Guarantee Fund of $1,000, to be called for only in the event of the other revenues proving insufficient, and then only in the proportion of the amount guaranteed by the subscribers to the amount of the deficiency.

We earnestly appeal to you as a friend of the League to assist us in raising this Guarantee Fund at as early a date as possible. The following have already subscribed:

E. F. Eilert, New York City..... $50.00
Wm. C. Stoever, Philadelphia..... 50.00
John F. Dinkey, Rochester, N. Y..... 50.00
Rev. Chas. L. Fry, Philadelphia..... 50.00
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Finance Committee.

Please address reply to chairman.

NEW YORK STATE

— The tenth convention of the Luther League of New York State will be held in New York City October 21-23, 1903.

New York City

— The regular bimonthly business meeting of the New York City League will be held on Friday evening, June 26, at the First Church, Mt. Vernon, Rev. James Berg, pastor. The delegates of the Manhattan and Bronx Leagues will go to Mt. Vernon by special cars.

— The annual meeting of the Luther League of St. James' Church, Rev. J. B. Remensnyder, D.D., LL.D., pastor, was held Thursday evening, May 28, and the following officers elected: Pres., I. S. Runyon; vice-pres., Albert Wieckers; rec. sec., Henry Henes; cor, sec., George Briner, 120 East Ninety-third street; treas., Miss Grace Wieckers. At the meeting on May 14 18 new members, nearly the whole class of the newly confirmed, were received into the League.

— On Wednesday evening, May 13, the annual meeting of the Luther League of Holy Trinity Church occurred, and the following officers were elected: Pres., Charles A. Schnepel; vice-pres., William Gaskell; rec. sec., E. A. Weill; cor. sec., Miss Marie E. Achenbach, 169 West Ninety-second street; treas., Miss A. Siemer. May 27 a reception was given the newly confirmed members of the church. A musical and literary programme was provided and refreshments were served. A suitable gift book was presented to each member of the class. The League has collected about $1,600 for the Church Building Fund.

Rhinebeck District

— The twenty-sixth convention of the Rhinebeck District Luther League was held in St. Luke's Lutheran Church, Valatie, Rev. U. H. Graves, pastor, on Wednesday, May 6. The convention was one of the most successful ever held within the jurisdiction of the district, not only in the large attendance and the extremely interesting proceedings, but in the inspiration that the Leaguers received, and which will make them more zealous and watchful in future work. The convention also was illustrative of the marvelous growth of the district Luther Leagues. The church was decorated with palms and potted plants, while the word "Welcome" was conspicuously displayed with the League colors over the entrance. Each delegate and member of the local Reception Committee wore the Luther League colors. The first session was opened at 10.30 a.m. by President James M. Reynolds, and prayer was offered by Rev. L. D. Wells, D.D., of Rhinebeck. The roll call was responded to by delegations from Ancram, Athens, Ghent, Hudson, Manorton, Rondout, Rhinebeck, Saugerties, Viewmonte, West Camp and Valatie. An application from the League in Saugerties for membership was presented, and the League accepted. The delegates were then greeted in well chosen words by Mr. Fillmore Fischer, president of the Valatie League, to which there was a response, on behalf of the delegates, by Mr. U. Grant Van Hoesen of Athens, chairman of the Executive Committee. President Reynolds rendered his report, which gave encouraging information of the work that is being done throughout the district, and included recommendations regarding League libraries and Junior work. An amendment to the constitution was adopted providing for one convention annually instead of the present custom of two meetings, this convention to be held on or about the third Tuesday of each May. Rev. N. E. Yeiser of Lansingburgh was introduced, and presented the saluations of the Albany District Luther League. The devotional exercise of the afternoon session was conducted by Rev. C. Krahmer of Saugerties. A "question box" was ably conducted by Rev. Paul W. Koller of Hudson. This portion of the service was very interesting, and many queries were presented for discussion. An address on "What All Lutherans Ought to Know" was delivered by Rev. H. Douglas Spaeth of Albany. The address was inspiring and practical, and was heartily received. The last work of the afternoon session was the election of officers as follows: Pres., James M. Reynolds, Valatie; vice-pres., Miss Anna Klemmer, Hudson; Miss Nettie Measter, Kingston; Mrs. J. S. Clough, Athens; Miss Lena Heeb, Rhinebeck; rec. sec., Miss Libbie Hiltebrant, Rondout; cor, sec., Miss Ida M. Kline, Athens; treas., John M. Shoak, Hudson. The evening session was chiefly devoted to the illustrated report of the last convention of the Luther League of America, delivered by Mr. E. F. Eilert, editor of the REVIEW. Mr. Eilert took occasion to congratulate the Rhinebeck District

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League upon the good work done in the past and to wish it continued success. The report, which contained also much interesting information about and introduced many views of the cities of St. Paul and Minneapolis and their surroundings, was heard with close attention and evident satisfaction. The report of the Committee on Resolutions and the appointment of standing committees brought the business of the convention to a close and adjournment followed. It is probable that the convention of 1904 will be held at Manorton.

Albany District

— At the last regular meeting of the Luther League of the Church of the Redeemer of Albany, Rev. H. Douglass Spaeth, pastor, essays of an interesting character were read upon various well-known hymn writers by Mrs. Henrietta P. Schwartz, Minnie McDowell and Margaretta Van Burk. The League will shortly give a reception to the newly confirmed members of the church upon the lawn surrounding the parsonage. A number of members recently attended the convention of the Rhinebeck District Luther League at Valatie, where their pastor, Rev. Spaeth, delivered an address on "What Lutherans Ought to Know."

PENNSYLVANIA

Philadelphia Central

— The May convention of the Philadelphia Central Luther League was held at the Church of the Apostles, Park and Susquehanna avenues, on Tuesday evening, May 26. The principal address was delivered by Rev. A. Pohlman, M.D., on "The Missionary's Experience."

— The crowning of a May queen was one of the floral features of the social tendered on May 4 by St. Luke's League to the newly confirmed members of the church. Thirty of the young men also organized themselves into a camping-out club, to spend an inexpensive week during the summer, in fishing, bathing and athletic sports on the Chesapeake Bay. The route of travel is altogether by water.

Allentown Central

— The Luther League of St. Stephen's Church, Allentown, Rev. Ira W. Klick, pastor, held its fourth anniversary on Friday evening, May 8. Prof. A. A. Kunkle, president of the Allentown Central, delivered the address. The remainder of the programme was musical. About one-third of the church members belong to the League, which is in a flourishing condition. The interest shown is more than ordinary. The League has undertaken to publish a parish record.

Upper Lehigh Valley Central

— The eighteenth semiannual convention of the Central Luther League of the Upper Lehigh Valley was held May 12 and 13, in St. Paul's Lutheran Church, Weissport, Rev. Edgar P. Xander, pastor. The address of welcome was delivered by Mr. Geo. G. Begel, Weissport, and responded to by Rev. W. M. Rehrig, Ph.D., temporary chairman. The Committee on Credentials reported 60 delegates and pastors present. Officers were elected as follows: Pres., Rev. A. O. Ebert, Audenried; vice-pres., Prof. G. W. Gilbert, Lehighton; sec., Miss Grace A. Lauer, East Mauch Chunk; treas., Mr. Geo. G. Begel, Weissport; stat. sec., Rev. A. C. Wuchter, Gilberts. Rev. A. O. Ebert, Mr. John Starck and Miss Grace Lauer were elected as delegates to the State convention to be held at Reading. At the afternoon session the following subjects were discussed: 1. "Signs and Promises of the Luther League," Mr. Arthur Knies, White Haven. 2. "The Junior League:" *a*, "How to Organize a Junior League," Miss Grace A. Lauer, East Mauch Chunk; *b*, "How to Conduct a Junior League," Miss Anna Gabert, Mauch Chunk; *c*, "Preparatory School for Catechetical Class," Rev. J. J. Kuntz; *d*, "Stepping Stone for Senior League," Miss Martha Mitke, Freeland; *e*, "Pillar for the Church," Miss Emma Shupp, Gilberts. At the evening session Prof. E. T. Kunkle gave an address on "Training for Churchmanship," Rev. A. C. Wuchter on "What of the Young Men of Our Church?" Rev. J. O. Schlenker delivered an address on "The Bible: Its Nature and Content." At the Wednesday morning session the following subjects were discussed: 1. "Are Women More Spiritual Than Men; If so, Why so?" Miss Anna Schimpf, Hazelton. 2. "Some Things to Do in the Luther League," Miss Ida Snyder, West Hazelton. 3. "Some Things to Avoid in the Luther League," Miss Mary F. Wenner, St. Johns. 4. "My Duty to the Luther League," Mr. Oswald Pfeffer, Audenried. 5. "Greater Christian Activity in Luther League," Miss Nellie Fritz, Lansford. 6. "Benefit of Musical Evening in Luther League," Miss Stella Kleckner, Summit Hill. The sessions were all well attended, and discussions were listened to with close attention and interest.

Lancaster Central

— The League of Trinity Church, Lancaster, held a reception to the newly confirmed on April

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16; that of Emanuel on April 22; and Christ Church League on April 21. The latter believe themselves the founders of the custom, now spread to many others in the city.

Somerset Central

— The young people of the Lutheran Church at Lovett organized a Luther League a short time since wth 5 charter members. The membership is now 18, and the new organization is meeting with great favor. They use the Luther League Topics.

Northeastern Central

— The Luther League of St. James' Lutheran Church of Hobbie, Rev. J. F. Bruch, pastor, has a membership of 32. A combined literary and devotional meeting is held every Sunday evening, and business meeting the last Sunday evening of each month. The Reading Course has been taken up and there are 15 subscribers to the REVIEW. The present officers are: Pres., F. W. Faux; vice-pres., Wm. Good; rec. sec., Hannah Whitebread; cor. sec., Mary Wolfe; treas., J. T. Benjamin; organist, Ellen Soan; librarian, Harvey Soan.

Pittsburg Central

— The twenty-second convention of the Pittsburgh Central, held in St. John's Lutheran Church, McKeesport, on May 12, was interesting and successful, and its influence for good in the extension of this work among our Lutheran young people will doubtless be felt for some time. The afternoon session was largely attended, the various Leagues and societies being largely represented. Owing to serious illness in the family of the pastor, Rev. J. J. Brubeck, the greetings were extended by the Rev. E. H. Kohn, and the response made by the president, Rev. J. M. Guss, A.M. Three new societies were admitted, viz., Young People's Parish Society of Memorial Church, Allegheny; Luther League of St. John's Church, Homestead; and the Luther League of the First Church, Washington, Pa. Application for membership was also made by the Luther League at East Liverpool, Ohio, but as it was outside the State it was deemed advisable to first communicate with the Ohio State League and secure permission to receive it. There is no other Central accessible to this League. After the reception of delegates and reports of officers, two very interesting papers were read, one on the "Value of the Reading Course," by the Rev. G. B. Weaver, and the other on "Our Young People in Daily Life," by Miss A. Elizabeth Spyerer. In the discussion which followed some of the Leagues gave encouraging reports on the use of the Reading Course. Rev. E. Belfour, D.D., then addressed the Central on "Work Among the Swedes," which was greatly enjoyed by those present. A resolution was adopted authorizing the appointment of a special committee to prepare a new constitution and report the same at the next convention. This committee consists of the Revs. J. M. Guss, Wm. Ira Guss, and G. I. Lenker and Messrs. G. A. Baldwin and C. W. Fuhr. At the evening session the services were conducted by the Rev. T. S. Brown and the special music by the Lutheran Choral Union. The address was made by the Rev. A. L. Yount, D.D., on "Clean-Cut Views for Young Lutherans. Two things are to be regretted about this address—one is that time did not permit the speaker to give all of his "forty" views, and the other is that all of our young Lutherans did not hear it. The following were elected delegates to the State Convention: Misses Maud Sumpter, Elizabeth Spyerer and Sadie S. Cupples, Rev. G. B. Weaver and Mr. Chas. W. Fuhr. Alternates: Miss Emma A. King, Revs. I. W. Guss, G. I. Lenker, E. O. Graham and Mr. Fred. Weitzel. The November convention will be held in Christ Church, Beaver Falls, and the May, 1904, in Grace Church, Tarentum.

— The "Lutheran Choral Union" has just completed the third year of its existence under the efficient directorship of Mr. Frank Benbow, and will reopen again on the first Monday in September. The officers for the ensuing year are: Pres., E. B. Barry; vice-pres., Rev. G. I. Lenker; rec. sec., Chas. Lepley; fin. sec., Miss Hattie J. Fuhr; treas., Wm. H. Seifrid; librarian, Chas. Roadman; ass't librarian, H. C. Schweitzer; director, Frank Benbow; music committee, Mr. Benbow, Rev. Lenker and Miss Weitzel.

— The Luther League of the Emmanuel Church of Etna, Rev. J. M. Guss, pastor, has assumed the support of a native helper in India.

— A Junior Luther League has been organized in our church of Du Bois.

MARYLAND

— A Luther League was organized May 2 in St. Paul's Lutheran Church, Lutherville, Rev. John F. Crigler, pastor. The following are the officers: Pres., Jos. L. Ilgenfritz; vice-pres., John C. Heilig; sec., Jas. P. Reese; treas., Miss Clara V. Sadtler; organist, Miss Mary Hay Morris; assistant organist, Miss Emma Weisbrod. The League begins with a large membership and good organization of its working force.

ALABAMA

— A Luther League of about 25 members was organized some time ago among the young people of the Norwegian and Swedish Lutheran churches of Thorsby. Following are the officers: Arnold Franzen, pres.; Hugo Hedberg, vice-pres.; Sigfred Eugh, sec.; Reuben Foss., treas.

OHIO

— A Luther League of 23 members was organized April 10 in St. Paul's Lutheran Church at Franklin. A regular devotional meeting, at which the League Topics are studied, is a feature of the work. Miss Christine Bridge, 128 South Main street, is the corresponding secretary.

— A Luther League has been organized by Rev. E. R. Bailey, pastor, in the Lutheran Church at Ft. Jennings.

— The Luther League of Trinity Church, Akron, Rev. C. E. Keller, pastor, has been largely instrumental in providing funds for a new altar which was dedicated on May 3.

Springfield Central

— The first convention of the Springfield District League was held at the Fourth Lutheran Church, Springfield, Rev. C. F. Steck, pastor, on Friday, May 1. The work of the convention was to effect a permanent organization which was done with the following members: The Lu-

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ther Leagues of the Fourth, Fifth and Calvary churches, Springfield, Rev. C. F. Steck, Rev. H. S. Lawrence and Rev. F. G. Gotwald, pastors, respectively; and of the Lutheran churches at Xenia, Urbana, West Liberty and St. Paris, Rev. A. E. Gringel, Rev. W. L. Guard, Rev. Gilbert and Rev. A. B. Garman, pastors, respectively, and the Young Men's Christian Association of Wittenberg Theological Seminary. The meeting was successful even beyond the anticipation of the promoters, more than 250 young people being in attendance. The Rev. Charles F. Steck was chosen temporary chairman, and the Rev. W. L. Guard of Urbana temporary secretary. The Rev. F. G. Gotwald gave an address on the "Luther League," in which he spoke of the organization, its origin and its aims. W. H. Schrock of Wittenberg College also spoke on "Caring for One's Own." Special music was given by the choir of the Fourth Lutheran Church. The following permanent officers were chosen: Pres., O. F. Weaver, vice-pres., John Vanderpool, Xenia; cor. sec., Miss Christina Mezger, Springfield; rec. sec., Miss Amelia Clapp, St. Paris. An Executive Committee consisting of the officers of the association and several delegates from each League was appointed to meet the first Tuesday in September to arrange for another convention, which it is proposed to hold at the Reformation season.

MINNESOTA

— The eighteenth anniversary of the Luther League of the Memorial Lutheran Church, St. Paul, Rev. A. J. D. Haupt, pastor, was observed Thursday evening, May 14. The historical report was given by Miss Alice Williams, and an address was made by the president, Mr. E. C. Lewis. The principal speaker of the occasion was the Rev. Luther M. Kuhns, General Secretary of the Luther League of America. Several musical numbers were contributed. The meeting was a very successful one and very inspiring.

CALIFORNIA

— The Confirmation Society of the Swedish Ebenezer Lutheran Church, San Francisco, Rev. C. J. E. Haterius, pastor, was recently reorganized as a Luther League. The new organization has a membership of 35, and holds semimonthly meetings, which are arranged to include literary features, especially with a view to religious education of its members. At the last business meeting the following officers were elected: Pres., A. E. Telleen; vice-pres., Anna Kinell; sec., Paul Strandberg; fin. sec., Nellie Blade; treas., Nels Kinell.

OREGON-WASHINGTON

— The Columbia Central Luther League was recently organized in St. James' Church, Portland, Rev. J. A. Leas, pastor. The organization comprises the Leagues of the churches of Portland, Oregon City, Vancouver and The Dalles. Mr. W. S. T. Derr of Vancouver, Wash., was elected president, Miss Anna Stubling of The Dalles, Ore., secretary. Mr. Emil Gelinsky of Portland, treasurer. Interesting addresses were delivered by Rev. George Yung of Oregon City, Rev. Wm. Brenner of The Dalles, Ore., and Rev. Wm. F. Hall and Mr. W. S. T. Derr of Vancouver, Wash. The call was issued by the League of St. James' Church, Portland, where the meeting was held.

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Scripture names arranged in tables of the Old and New Testaments, assigning 12 names to each era.

PART I.—OLD TESTAMENT.

A	E	C	A	S	E	M	N	S	H	J	B
A	S	L	H	I	I	R	E	J	L	L	R
A	B	D	G	I	J	J	L	N	R	S	Z
M	A	M	P	J	H	K		J	C	A	R
D	B	S	J	G	J	S	M	D	R	N	B
E	S	H	S	J	D	J	G	A	S	H	Q
R	J	A	J	E	N	E	S	N	H	J	M
				I	J	E	D				
H	J	A	O	J	M	N	H	Z	H	Z	M
S	N	B	C	D	E	N	Z	E	A	H	M

KEY TO THE ABOVE CHART.

1. ERA FROM ADAM TO ABRAHAM.

Adam, Eve, Cain, Abel, Seth, Enoch, Methusaleh, Noah, Shem, Ham, Japheth, Babel.

2. ERA OF THE PATRIARCHS.

Abraham, Sarah, Lot, Hagar, Ishmael, Isaac, Rebekah, Esau, Jacob, Laban, Leah, Rachel.

3. ALPHABETICAL NAMES OF THE 12 SONS OF JACOB (HENCE OF THE 12 TRIBES OF ISRAEL).

Asher, Benjamin, Dan, Gad, Issachar, Joseph, Judah, Levi, Naphtali, Reuben, Simeon, Zebulon.

4. ERA OF THE EXODUS OUT OF EGYPT.

Moses, Aaron, Miriam, Pharaoh, Jethro, Hur, Korah,
Joshua, Caleb, Acham, Rahab.

5. ERA OF THE JUDGES.

Deborah, Barak, Sisera, Jael, Gideon, Jephthah, Samson, Manoah, Delilah, Ruth, Naomi, Boaz.

6. ERA OF THE FIRST THREE KINGS.

Eli, Samuel, Hannah, Saul, Jonathan, David, Jesse, Goliath, Absalom, Solomon, Hiram, Queen of Sheba.

7. ERA OF THE DIVIDED KINGDOM.

Rehoboam, Jeroboam, Ahab, Jezebel, Elijah, Naboth, Elisha, Shunamite, Naaman, Hezekiah, Josiah, Manasseh.

8. THE GREATER PROPHETS.

Isaiah, Jeremiah, Ezekiel, Daniel.

9. THE LESSER PROPHETS.

Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

10. ERA OF THE CAPTIVITY.

Shalmaneser, Nebuchadnezzar, Belshazzar, Cyrus, Darius, Ezra, Nehemiah, Zerubabbel, Esther, Ahasuerus, Haman, Mordecai.

Lutheran Calendar

(*Continued from page* 12.)

cessfully completed in all its phases. This includes not only the liturgy for all public services, but also for all ministerial and Synodical acts. A composite Church Book committee, from the General Synod, the General Council and the United Synod South, is now at work most harmoniously and efficiently on this task, which means so much for the future.

JUNE 28, 1866.—Akropong, in the Akwapem mountains, on the Gold Coast of West Africa, is the most important station of the Basel Mission. In 1902 it had 12 stations, 18,640 native Christians, 633 candidates for baptism and 5,402 pupils in its schools in the Gold Coast district. Eight hundred and sixty heathens were baptized in 1901. Akropong was occupied as a mission station in 1835. A seminary, training native preachers and teachers, exists there since 1851. The son of the former king of Akropong became a native pastor himself. He was educated in the mission College at Basel on the Rhine. Dr. Wm. Wackernagel there knew him well, and says he was a thorough Christian gentleman every inch, no matter how black was the color of his skin.

JUNE 29, 1770.—Had all the German-speaking Lutheran pastors in the United States taken the same wise attitude toward the prevalent English language of the country what untold losses might have been saved to our Church, and what an incalculably greater power she would have been in the land! Even to this day, alas! there are some of Dr. Kunze's brethren in nationality who are slow to follow his salutary example.

JUNE 30, 1869.—This item is obliged to go to press just as the Church Extension Board is about to report the present status of its work to the General Synod, assembled in Baltimore, with full details from all parts of the field. We will therefore begin our comments for next month with a summary of this interesting statement.

Reduced Rates to Asheville

Pennsylvania Railroad will sell account the meeting of the American Society of Civil Engineers at Asheville, N. C., June 8 to 12, excursion tickets from New York to Asheville at the rate of $21.70 for the round trip, tickets to be sold good going June 5, 6 and 7, with final return limit of June 15, inclusive.

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